

# THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

MARCH, 1878.

## CONTENTS:

### EDITORIAL.

PARAGRAPHS .....	65
PAYING THE DEBT .....	66
NEGROLOGY .....	67
BILLS IN CONGRESS .....	68
EDUCATION AMONG THE FREEDMEN .....	69
WHAT CAN THE WOMEN DO?—SCHOOL ITEMS	70
NEWS FROM THE CHURCHES—TEACHERS'	
ASSOCIATION—NEGRO NOTES .....	71
CHINESE NOTES .....	72
POETRY. "No Room in the Inn" .....	74

### THE FREEDMEN.

GEORGIA: Atlanta University .....	75
" MACON: Devotion to Study—Con-	
versions to Christ .....	78
ALABAMA: Breaking Ground for New Emer-	
son Institute Building. Prof. T. N. Chase.	78
TENNESSEE: A Debt Extinguisher—The Hap-	
piest Girl in the Land. Rev. T. Cutler ..	79

### THE INDIANS.

THE INDIAN COMMISSIONERS .....	80
--------------------------------	----

### THE CHINESE.

ADDRESS BY FUNG AFFOO .....	81
-----------------------------	----

### AFRICA.

THE MENDI MISSION .....	83
-------------------------	----

### COMMUNICATIONS.

EDUCATION OF THE COLORED PEOPLE. Rev.	
J. E. Rankin, D. D .....	84
FROM A LIFE MEMBER.—SLAVE AND FREE	
LABOR COTTON. From the N. Y. Herald...	85
THE CHILDREN'S PAGE .....	86
RECEIPTS. ....	87
WORK, STATISTICS, WANTS, &c .....	92

## NEW YORK:

Published by the American Missionary Association,

ROOMS, 56 READE STREET.

Price, 50 Cents a Year, in advance.

A. Anderson, Printer, 28 Frankfort St.

# American Missionary Association,

56, READE STREET, N. Y.

## PRESIDENT.

HON. E. S. TOBEY, Boston.

## VICE PRESIDENTS.

Hon. F. D. PARISH, Ohio.	Rev. G. F. MAGOUN, D. D., Iowa.
Rev. JONATHAN BLANCHARD, Ill.	Col. C. G. HAMMOND, Ill.
Hon. E. D. HOLTON, Wis.	EDWARD SPAULDING, M. D., N. H.
Hon. WILLIAM CLAFLIN, Mass.	DAVID RIPLEY, Esq., N. J.
Rev. STEPHEN THURSTON, D. D., Me.	Rev. WM. M. BARBOUR, D. D., Ct.
Rev. SAMUEL HARRIS, D. D., Ct.	Rev. W. L. GAGE, Ct.
Rev. SILAS MCKEEN, D. D., Vt.	A. S. HATCH, Esq., N. Y.
WM. C. CHAPIN, Esq., R. I.	Rev. J. H. FAIRCHILD, D. D., Ohio.
Rev. W. T. EUSTIS, Mass.	Rev. H. A. STIMSON, Minn.
Hon. A. C. BARSTOW, R. I.	Rev. J. W. STRONG, D. D., Minn.
Rev. THATCHER THAYER, D. D., R. I.	Rev. GEORGE THACHER, LL. D., Iowa.
Rev. RAY PALMER, D. D., N. Y.	Rev. A. L. STONE, D. D., California.
Rev. J. M. STURTEVANT, D. D., Ill.	Rev. G. H. ATKINSON, D. D., Oregon.
Rev. W. W. PATTON, D. D., D. C.	Rev. J. E. RANKIN, D. D., D. C.
Hon. SEYMOUR STRAIGHT, La.	Rev. A. L. CHAPIN, D. D., Wis.
Rev. D. M. GRAHAM, D. D., Mich.	S. D. SMITH, Esq., Mass.
HORACE HALLOCK, Esq., Mich.	Rev. H. M. PARSONS, N. Y.
Rev. CYRUS W. WALLACE, D. D., N. H.	PETER SMITH, Esq., Mass.
Rev. EDWARD HAWES, Ct.	Dea. JOHN WHITING, Mass.
DOUGLAS PUTNAM, Esq., Ohio.	Rev. WM. PATTON, D. D., Ct.
Hon. THADDEUS FAIRBANKS, Vt.	Hon. J. B. GRINNELL, Iowa.
SAMUEL D. PORTER, Esq., N. Y.	Rev. WM. T. CARR, Ct.
Rev. M. M. G. DANA, D. D., Ct.	Rev. HORACE WINSLOW, Ct.
Rev. H. W. BEECHER, N. Y.	Sir PETER COATS, Scotland.
Gen. O. O. HOWARD, Oregon.	Rev. HENRY ALLON, D. D., London, Eng.
Rev. EDWARD L. CLARK, N. Y.	WM. E. WHITTING, Esq., N. Y.
J. M. PINKERTON, Esq., Mass.	

## CORRESPONDING SECRETARY.

REV. M. E. STRIEBY, 56 Reade Street, N. Y.

## DISTRICT SECRETARIES.

REV. C. L. WOODWORTH, Boston.  
REV. G. D. PIKE, New York.  
REV. JAS. POWELL, Chicago, Ill.

EDGAR KETCHUM, Esq., *Treasurer*, N. Y.  
H. W. HUBBARD, Esq., *Assistant Treasurer*, N. Y.  
REV. M. E. STRIEBY, *Recording Secretary*.

## EXECUTIVE COMMITTEE.

ALONZO S. BALL,	CLINTON B. FISK,	S. S. JOCELYN,
A. S. BARNES,	A. P. FOSTER,	ANDREW LESTER,
EDWARD BEECHER,	AUGUSTUS E. GRAVES,	CHAS. L. MEAD,
GEO. M. BOYNTON,	S. B. HALLIDAY,	JOHN H. WASHBURN,
WM. B. BROWN,	SAM'L HOLMES,	G. B. WILLCOX.

## COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

## DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, 56 Reade Street, New York, or, when more convenient, to either of the branch offices, 21 Congregational House, Boston, Mass., 112 West Washington Street, Chicago, Ill. Drafts or checks sent to Mr. Hubbard should be made payable to his order as *Assistant Treasurer*.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.



# THE AMERICAN MISSIONARY.

---

VOL. XXXII.

MARCH, 1878.

No. 3.

---

## *American Missionary Association.*

---

By the brief extracts, given on another page, from recent letters of our African missionaries, it appears that they were at last accounts in good health and heart, and hard at work re-organizing the church and schools, repairing buildings, and laying foundations for future work. The death of Rev. Barnabas Root had left the mission without a minister, so that its higher work had been greatly interrupted. To keep the numbers good, and the working force equal to the necessities of the case, it has seemed both to those recently sent out, and to the Executive Committee, that there should be a speedy addition to the Missionary band. It has been the experience of other organizations as well as our own, that missionary work suffers by nothing more than by having too few workers in a place. We hope, therefore, before this number of our Magazine reaches its readers, that two more good men, with their wives, will be on their way to join the Mendi Mission. Albert Miller and Andrew Jackson have offered themselves, in response to a general call read at the Fisk University by Prof. Spence. The former is a preacher who has nearly completed the collegiate course, the latter a teacher just finishing the normal course, and each will be accompanied by a good wife, able to sing and teach: (one of them was formerly with the Jubilee Singers.)

Thus strengthened by the addition of these four "fellow-helpers in the gospel," we look for good tidings from month to month from Africa, and have less fear that the force already on the field will over-work themselves in that warm and trying climate.

---

General Charles H. Howard, of the *Advance*, owing to a recent attack of pneumonia, will, under the advice of his physician, spend the remainder of the winter, and the spring months, at the South. It was natural for General Howard, from his former connection with the American Missionary Association as its Western Secretary, to take a special interest in its work at the South. He has planned, with our hearty co-operation, to visit a number of the institutions and churches under our charge, and to inform himself and the readers of the *Advance* as to the condition and progress of our work among the freedmen. The Association heartily welcomes all such friendly observation and criticism. General Howard is now at Savannah, Ga., and, after a trip to Florida, will return to visit our institutions farther West in the spring. He will publish letters on the condition of Southern society, and the colored population especially, with whose uplifting he feels the warmest sympathy.

## PAYING THE DEBT.

We are rejoiced to be able to report cheering progress in the payment of our debt. Our last statement, in the December number of the *MISSIONARY*, announced the payment of \$30,416, thus bringing the debt down from \$93,232.99 in 1876, to \$62,816.90, as reported at the Annual Meeting in 1877. It also gave a list of pledges of \$5,000, reducing the balance to \$57,816.90. Pledges and payments have been made since that date, which reduce the amount to a little below \$50,000.

The spirit manifested by our friends in this movement, may be gathered from extracts from the letters we have received. A liberal friend in New England writes: "I have thought for a long time of your Society, and of its just call upon me for aid, additional to what I do when I send you our church collection. \* \* I will soon send you my check for \$1,000" [it has been received] "for your debt, and I will add another thousand during 1878, conditioned upon the total wiping out of the debt in 1878."

A friend in Hartford, Ct. says: "I have from time to time received reports of the doings and wants of your Association with much interest. You may count me in as one of twenty-five, for a thousand dollars for liquidating your debt, and I hope the full number may soon appear."

Another Connecticut friend writes: "After getting through with the very busy month, and inspecting the balance sheets, I conclude to anticipate a little on the strength of my hopes, and promise you five hundred dollars toward the debt. I wish I could see my way clear to do more."

A gentleman in Springfield, Mass., whose "Unabridged" contributions we have often had occasion to acknowledge, sends us his check for \$500. "A worshipper at Indian Orchard," remits \$500.

One of our liberal and constant patrons at the West tells his experience thus: "I could not see where the funds were to come from to aid you, but yesterday, to my great joy, the inclosed three hundred dollars dropped into my hands, and as a faithful and favored steward, I take great pleasure in handing it over to you, to aid in extinguishing the debt of the Association."

Many expressions of regret come to us from those whose hearts are with us in this effort, but whose means will not permit them just now to help. We wish to express our earnest hope that an effort, so well begun, will not be suffered to fail. It will be seen that some of the pledges are made on condition that the whole sum be raised in a specified time—an additional reason for promptness on the part of those who desire to aid in the movement. We have avoided thus far, the expense of collecting agents, and we trust that the friends of the Association will continue to forward their contributions, and thus save us from any such outlay. It will be a triumph of economy, as well as of liberality.

---

Rev. Peter J. Gulick, a veteran missionary of the A. B. C. F. M., died at Kobe, Japan, Dec. 8th, 1877. We record his death with affectionate regret, remembering his annual contributions sent to us for many years, accompanied with expressions of his deep interest, in the uplifting to Christian citizenship of the destitute and despised people of his native land.

---

*The Council Fire* is the title of a new Monthly Journal, of 16 pages, devoted to the history, character, social life, religious traditions, government, current legends, etc., of the American Indian, including also discussions of our relations to him as a people and a Government. The fact that it is under the editorial management of Col. A. B. Meacham, formerly Indian Superintendent and Peace Commissioner, is a guarantee of its character and value. It gives the current history of Indian affairs in all parts of the country.



## NEGROLOGY.\*

The political calm in the Southern States has apparently given leisure for a somewhat wide discussion of the negro: what he is in himself, and what he may be in the State. It is largely a discussion by Southern men, and from a more or less distinctively Southern standpoint.

*Mr. Stetson* gives a series of answers to questions, representing the negro as he is, morally, socially and politically: the sum of it all being, what might be anticipated for a race of tropical origin, held for generations in slavery, and suddenly endowed with political equality. Sensual and emotional by nature, lazy and thievish by training, clannish and easily misled as a voter, his salvation will depend on his receiving education, but not by a forcing process, and on his coming gradually to the independent exercise of his civil rights.

*The South Carolinian* gives an apparently frank representation of the situation as it appears to the native people of that State. The present shows more honesty and less crime, a renewed interest of the whites, and the banishment of the blacks from politics. No party will be tolerated "which aggressively, and in real earnest, advocates negro rights." He says: "The whites regard the negro as an inferior animal, admirably adapted to work and to wait, and look on him, 'in his proper place,' with a curious mixture of amusement, contempt and affection. It is when he aspires to participate in politics, or otherwise claim privileges, that their hatred becomes intense." In regard to Education, he writes: "There is great prejudice in this State against free schools for any color; nor have the airs put on by colored-school children contributed to remove it. Policy, however, and past promises will probably impel the maintenance of a free-school system for some time, at least, but on a less extensive scale. It is proper to add that some cultured Southerners are in favor of educating and elevating the negro, as the best way to solve our race difficulties. But it is doubtful if their views will prevail against inherited prejudice."

But *The Louisianian* takes stronger ground. The Southern question germinated when a slave was first introduced into the American colonies. The institution of slavery made all the difference; giving rise in the South to a "domineering and proscriptive aristocracy," with regard to all of the African race, and putting all whites—poor or rich, ignorant or educated—on a footing of equality. "There was a nobility in the white skin, more sacred and more respected than the one derived from the letters patent of kings;" more even, apparently, than that based on intelligence or virtue. Slavery made of the Southern planters, "high barons in reality, although not in name." In the North and West, on the contrary, there was a democracy politically, but a social aristocracy, not recognizing the equality of the white skin. The writer says: "The aristocrats of the South were the real ones; those of the North were spurious. The Southern question used to be, that of the maintenance of this supremacy over the whole land by these real aristocrats."

Now "mediocrity is enthroned," and the Southern question is the free negro question; a reversal has been made—the body politic has had its feet up and its head down. The author seems to see nothing but the race question: the law of animal life, where the strong destroy the weak, is the highest law he can think of for its solution; where a weak race comes in contact with a stronger, it must merge into it, or "subserve its interests and prejudices," or be wiped out of existence, and Providence so orders it. "There will never be peace and prosperity in the Southern States, as long as Caucasian

\* "The Southern Negro as He Is": a Pamphlet, by George R. Stetson, Boston, Mass. "The Result in South Carolina": *Atlantic Monthly*, by a South Carolinian. "The Southern Question": *North American Review*, by Charles Gayarré, of Louisiana.

supremacy shall be opposed there;" but, "we intend to control the negro vote by superior intelligence, by persuasion, and not by violence."

Equal opportunity for education should, he thinks, be given to the blacks; but they should be discouraged from all "aspirations and efforts which will end in disappointment," [and this is the sentiment, also, of so earnest a worker as Col. Preston of Va.]; "and hasten a more active and deadly struggle."

It will be a surprise, we doubt not, and a disappointment to many of our Northern friends, to find that such views, especially those of the admirably-written article in the *North American Review*, still constitute the substratum of thought among the cultivated classes of the Southern States. For what such men as this accomplished writer think in their bed-chambers, finds very different and much grosser expression among men of coarser fibre and ruder touch. We do remember that the last two writers quoted, are from the two longest and most sorely troubled States, where sentiment is probably more extreme than elsewhere in the South; and we hope, indeed, to some extent we know, that there are many of the natives of these States, who are not represented by these views, but who have freed themselves from the dominion of the old ideas of race-rule and caste prejudice. But we are glad to see these free discussions, and from these varying standpoints.

We are pleased to see that education is still not absolutely denied in them, though the motives for its acquirement are largely taken away. But we suggest to our co-workers in this field that, even though the various States in which these freedmen live, are, and have been, extending the advantages of their public schools to children of the blacks, yet, with such sentiments deep-seated in the minds of the educated, and so the influential class, this provision is uncertain, and may be at any time diminished or withdrawn. The substantial foundation for the permanent and patient work of the education of the negro, must be in the minds and hearts of those who believe in his manhood and in his education, for some sufficient use.

In regard to the general question, we believe it a law of God that, as intellectual attainment and moral character are in themselves of far more consequence than complexion or race, those who are equal in these higher spheres easily overlook the differences in things below. If we understand it at all, the Christian idea is not that the strong should destroy the weak, but "laboring, should support" them. The noblest sight on earth is when a superior race, or family, or individual—we care not which—reaches down to an inferior race, or family, or individual, to lift them up toilsomely and patiently to its own higher level. The aristocracy of Christ's kingdom is an aristocracy of service. And, in its accomplished peace, the lion does not eat the lamb, but they lie down together. It may be worth our while to practice a little here.



—A variety of bills have been introduced into Congress affecting the interests of the red man. One to organize a territorial government, to secure land to individuals, to missions and to Church societies, the residue of land to be forfeited to the United States. Another granting right of way to two railroads, and still another for "a military and post-road bisecting the territory from North to South"; taking for it a strip five miles wide, some 800 to 1,000 square miles. Our large army could certainly travel it without elbowing one another. Another still is arranged, to make Indians having an organized government citizens by wholesale.

Unfortunately, most, if not all, these bills indicate by their origin, as well as by their contents, that they are in the interest of those ambitious to get possession of the lands set apart by treaty to the Indians, and that they involve an utter disregard of the plighted faith and the sworn promises of the nation.



## EDUCATION AMONG THE FREEDMEN.

Under this title appears a valuable article in the *Methodist Quarterly Review*, for January, by S. G. Arnold, Esq., of Washington, D. C. As an early testimony to the capacity of the African race, he cites a letter written by Thomas Jefferson in 1791, to Benjamin Banneker, a free negro of Maryland, who had shown remarkable inventive and constructive genius, and acquired a thorough astronomical knowledge. Mr. Jefferson says:

"Nobody wishes more than I do to see such proofs as you exhibit, that nature has given to our black brethren talents equal to those of the other colors of men, and that the appearance of the want of them, is owing only to the degraded condition of their existence, both in Africa and America. \* \* \* I have taken the liberty to send your Almanac to M. de Condorset, Secretary of the Academy of Sciences at Paris, and member of the Philanthropic Society, because I consider it a document to which your whole color has a right, for their justification against the doubts which have been entertained of them."

The writer then gives a graphic picture of the active efforts of the Christian world, to educate and enlighten this needy and neglected class, as soon as the Emancipation Act had given access to them. From 1863 to 1866, the work in the Freedmen's camps around Washington was, perhaps, the most conspicuous of all; so that in this latter year, 42 regular day-schools, with 71 teachers, were caring for 3,930 pupils. These were sustained from New England and the Middle States, and by Baptist, Methodist, Presbyterian, Friends, Congregational, and various undenominational agencies.

Then came the era of the Freedmen's Bureau, which expended some thirteen millions of dollars, and the free-school law for the District of Columbia. The history of the Normal school, established with much self-denying effort, and against great obstacles, by Miss Mytilla Miner, is given quite at length, and a full and appreciative sketch of the beginning and development of the work of the A. M. A. The story of Fisk University and the work of the Jubilee Singers is told at length. We quote from the closing paragraphs of Mr. Arnold, this impressive comparison:

"At the Declaration of Independence, in 1776, the whole population of the United States was not very different in point of numbers, from that of the colored population now residing in the Southern States. The country had then been settled for more than 200 years, and there were large interests of production and commerce and government, which would seem to demand very liberal provisions for higher institutions of learning. But it may be doubted whether the advantages for education were not inferior to those now possessed by the colored population of the South, after a probation in freedom of scarcely more than a dozen years. The only colleges which appeared to have been in existence at that time are in existence still, and can be told by the number of your fingers. We have seen that there are now in the South, for the benefit of the negro, between 30 and 40 institutions for higher education, with an annual catalogue of nearly 5,000 students; and although they do not, as yet, graduate annually through all the higher departments of learning as many scholars as were graduated from the 10 colleges that were in operation prior to the Revolutionary War, because the training is not for scholarship, but for special work, it seems probable that the educational power is greater and exerts a wider influence.

"But whether this is so or not, the result of these brief years of Christian work must be regarded as a phenomenon in the history of the world. It is often said of the movements of our time that they are only history repeating itself; but if there is anything in history like this generous outpouring of effort and means to redeem a great mass of human merchandise, and lift it up out of its squalor and wretchedness to the level of our common Christian manhood, we exhort the friends of history to produce it."

We gladly avail ourselves of this opportunity, to recognize the generous appreciation of our work which we have always received from our Methodist friends—indeed, some of them are "ourselves"—not the least valuable indication of which is the cordial and kindly tone of the article from which we have quoted above from their leading Review.

## WHAT CAN THE WOMEN DO?

We are gratified with the evidence which is coming to us from various quarters, of an increasing interest in our Southern work on the part of our Christian women. A letter from Rhode Island inquires the cost of supporting a female missionary to work among the colored women of the South in their homes, after the plan mentioned in the January MISSIONARY. Another letter from Vermont asks, more generally, What can the women do? How can they best help the work by money and by goods? A word comes even from a missionary in Constantinople, endorsing Caucasian women's work for Negro women in America.

In reply to such questions, we are happy to give all the light we can. A lady missionary, to devote herself to the work named above, can be sustained for from \$350 to \$450 a year, according to location; or, a lady teacher in one of our established schools, for \$250. A student's scholarship is from \$70 to \$80. We are, of course, glad to accept money for such special purposes, and to use it as we are instructed by the donors. One of the most pressing needs just now, in which we are sure of sympathy from the house-keeperly instincts of our good sisters, is that of bedding and table-linen for our Educational institutions. We hear from the matron of Tougaloo University, that the press of students is so great that she has used her last quilt, and may have to take up carpets to cover the students by night. Others are nearly as badly off. Perhaps the women of the North can do no better thing than to supply this want for the remainder of this winter, and more fully for another year.

We have no fear that we shall for a long time lack specialties of wants and pressing needs, which will appeal to all who have an ear to hear, and a heart to sympathize. Meanwhile, the great work goes on in all its length and breath, in which the Christian women of the land may well join forces with the Christian men, as they have always done, and do their part to save and elevate a needy race.

## ITEMS FROM THE SCHOOLS.

TALLADEGA, ALA.—“There are five Sunday-school prayer-meetings every Sabbath afternoon, in which much feeling is manifested. In these meetings four have expressed the hope of a new life. Others are much interested.”

TOUGALOO, MISS.—“There is considerable religious interest. Several are inquiring, and a few profess conversion. We are running over with students. We have put up a bed in the north recitation-room of the primary building, and shall probably have to arrange another bed in the same room before this week closes. We know of others that are coming next week, and so on, and what are we going to do with them? We have concluded to purchase lumber at once and put up *barracks* for twenty students, for the prospect is that we shall have that many more young men. We can accommodate six or eight young women in the Peoria room. The erection of barracks will involve an outlay of some three hundred dollars; but the lumber will all come in play when we build the new chapel, which we shall be obliged to have before the sessions of the next year begin. If the school continues to prosper we shall probably commence another year with a hundred boarders.”

NASHVILLE, TENN.—“We have a good school this year; about 270 in all. We hold a half-hour extra meeting in the boarding department. Some inquirers. About twenty conversions last term.”

ATLANTA, GA.—“School is full. We have more pupils than for several years before. There is some religious interest, though not so much as we wish. Our purpose and hope is to make you a big contribution toward the debt, by not asking you for any aid this year.”



## NEWS FROM THE CHURCHES.

MARION, ALA.—“We had an interesting day, yesterday, in our church. It was Communion. Four girls from twelve to sixteen years old, and one young man of twenty years, were received on profession. A Female Prayer-meeting has been commenced at the ‘Home,’ and promises well. The Teacher’s Meeting is also held in our parlor every Friday night. Our evening meetings are well attended. We enjoy singing the ‘Gospel Hymns.’ The people almost all sing, and are not afraid to hear their own voices. Last evening seven or eight of the brethren took part, and one woman felt constrained to say a few words. Perfect harmony and good-feeling seem to prevail in the church, and the prospects for the coming year are quite encouraging.”

MACON, GA.—“Our church is greatly blessed in connection with the Week of Prayer. Daily meetings have been held for three weeks, and the interest continues good. Several conversions have cheered our hearts.”

—♦♦—

We have been favored with a copy of the “*Minutes of the South-western Georgia Teachers’ Association (colored), held at Howard Normal School, December 1, 1877.*”

The graduates and students of Atlanta University seem to be the leading spirits in this Association. The exercises were very much like those of similar associations or conventions, though without the set speeches of old wheel-horses, which are of doubtful advantage.

That parliamentary gymnastics were not entirely ignored is evident from the following quotation: “It was moved that the roll be called, for the purpose of members paying their dues. Thereupon quite a discussion arose, when the previous question was called for; the previous question was seconded, but the main question was lost.”

The report says of the address of the President: “He very graphically described the field in which we are to do the work that is to be done, and how it is to be done. He said that he felt sure that ‘the Great Disburser of Human Events’ held something good in store for the Negro. Teachers, you are the salt of the race; lose not your savor, but keep pushing on in this grand cause of education, and the heights may yet be reached in our day.”

The Committee on the Educational Condition of South-western Georgia gives the reins to its tropical imagination for a moment, when it says: “We are exceedingly sorry to find our people in some places *sleeping on Poverty’s bedstead, covered with the blanket of Ignorance.*”

Their statement that, in the eight counties reported, the public-school fund pays only from thirty-three and one-third to eighty cents a month per pupil, and that for three months only, would seem to indicate that the public-school system of Georgia is not very expensive or uniform in its operation. But it is to be hoped that this little plant, so cautiously set by the poverty-stricken farmer, may have a steady growth into a large and symmetrical tree.

We are glad to note the enterprise of our colored friends in sustaining and directing for themselves this Howard Normal School, and in holding these educational meetings, and we recognize in it one of the cheering results of our work.

—♦♦—  
NEGRO NOTES.

## HOME.

—A colored gentleman of high standing and great influence—a life-long resident of Philadelphia—was invited by Mrs. Hayes to “be seated and talk on the political situation,” when the following conversation took place: “It is very quiet now at the South, we learn?” “Yes, madam; it is the quietness of death to the colored people.

My son is in jail for the crime of aiding in carrying the State of South Carolina for the President."

—Senator Blaine, in a speech at Hot Springs, Ark., put the Southern question aptly thus: "Perfect peace in the South will everywhere follow perfect justice. There is no man in the country who desires strife for the sake of strife, but there will always be strife so long as there is wrong."

—There is a quaint, straightforward way of putting things sometimes that strikes right at the root of things, an art which our colored friends of the South seem especially to understand. And here is what was sung recently at one of their meetings in Jacksonville:

If you see Peter asleep at de gate,  
Kase de night befo' he was up so late,  
You needn't 'spect, with your load ob sin,  
Dat you'll slip past him and steal right in:  
De angels always acts on de squar';  
Dey know you here, an' dey'll know you dar.

Such singing would not be in order in our churches. But, after all, isn't there a bit of truth right here, and may not these lines be reflected on with considerable profit?

—A colored man, who very sensibly consulted President Hayes, before migrating to San Domingo, received a letter in reply, from which the following is extracted: "I have given some consideration to your question as to the emigration of colored people from Florida to San Domingo. I am not well informed as to the advantages offered by San Domingo to immigrants, but my impression is that your people should not be hasty in deciding to leave this country. The mere difference in climate is a very serious objection to removal. The first generation, in all such removals, suffer greatly. It is my opinion, also, that the evils which now affect you are likely steadily, and I hope rapidly, to diminish. My advice is, therefore, against the proposed emigration."

#### FOREIGN.

—Stanley's African expedition cost \$115,000, and he discovered 15,000,000 uncovered Africans. The Worcester *Press* says six heathen for five cents is very reasonable.

—The missionaries of the Church Missionary Society to Lake Victoria Nyanza have been cordially received by King Mtesa. When the passage was read in the Society's letter, in which a reference is made to our Lord, the king ordered a salute to be fired, which was explained to be for joy at the mention of the name of Jesus. The king wished especially to know if the missionaries had brought the book—the Bible. He has himself since acted as interpreter to his people at the Sunday services.

#### CHINESE NOTES.

—It is not often that the report of a minority of one is invested with so much importance or interest as that found, in an unfinished condition, among the papers of the late Senator Morton. We give a very brief synopsis of its main points:

A cardinal principle in our government is its openness to immigrants from all parts of the world; it is not limited in its statement by color, character or creed. While the Oriental nations have come on to our ground, it is proposed that we should go back to that which they have abandoned, and for the same reasons which they have given up—interference with trade and labor, and corruption of morals and religion.

The security of our nation depends not on material wealth nor general intelligence, but in devotion to the doctrines upon which the government was founded, "And the profound conviction in the minds of the people that the rights of man are not conferred by constitutions or written enactments, which may be altered or abolished,



but are God-given to every human being born into the world, and cannot be violated by constitutions, enactments, or governments, without trampling upon natural and inalienable rights." Growing out of these doctrines is the policy of free immigration, which we are at liberty to regulate, but not proscribe, as we may lay down the conditions of citizenship, but not consistently forbid it. Having given political rights to the negro, it is inconsistent to renew race prejudices, and exclude the Asiatics on the ground of color, civilization and religion. These are the actual grounds of the prejudice. But the question is not one of naturalization, but of permission to come into our country to work, to trade, and to acquire property, though the senator deemed it impossible that they should be protected, save as they should be allowed to become citizens, to vote and to be represented in the government. He refers to the fact that the Chinese take ship from a British port, and that our dealing in regard to their importation must be with the English Government. He brings important testimony to demonstrate the value of their labor in the construction of railroads and in the harvesting of crops. In these especially, by their freedom from combinations to control the price of labor, and as having brought wages to a level, which, though still higher than in other States, makes it possible for Californian manufacturers to compete with those of other States and countries. But for Chinese labor, he says, California would not have more than one-half or two-thirds of her present white population; it is indispensable to farming operations; their labor is as free as any other.

The majority report, in its concluding paragraphs, says that the question that now arises on the Pacific Coast will probably have to be met upon the banks of the Mississippi, and, perhaps, on the Ohio and Hudson. It is a standing menace to republican institutions and Christian civilization. Free institutions, founded upon free schools and intelligence, can only be maintained when based on intelligent and adequately paid labor. Adequate wages are needed to give self-respect to the laborer, and the means of education to his children. Family life is a great safeguard to our political institutions. Chinese immigration involves sordid wages, no public schools, and the absence of the family. They show few of the characteristics of a desirable population, and many to be deprecated by any patriot. This problem is too important to be treated with indifference. Congress should solve it, having due regard to any rights already accrued under existing treaties, and to humanity; but it must be solved, in the judgment of the committee, unless our Pacific possessions are to be ultimately given over to a race alien in all its tendencies, which will make of it practically provinces of China, rather than States of the Union. The committee recommend that measures be taken by the Executive, looking toward a modification of the existing treaty with China, confining it to strictly commercial purposes, and that Congress legislate to restrain the great influx of Asiatics to this country.

—The San Francisco "Workingmen" (?) have, under the lead of professional agitators, become more than ever threatening and incendiary in their language. It was given out that the Chinese passengers of the steamer Tokio would be attacked on their arrival. At this point the authorities interfered. The mayor appointed special police, and the two ringleaders were arrested for conspiracy and misdemeanor, and put under heavy bail. General McComb ordered the entire military force of the city to assemble at the armories, and General McDowell gave assurance that the United States troops would come to their aid if required. Under these conditions the city scum ceased coming to the surface, but settled quickly to the bottom, where it belongs.

—Mr. Luttrell, a democratic member from California, has moved in the House to amend the Steamboat Bill, so as to provide that no American vessel shall employ, in any capacity whatever, a Chinese or Mongolian.

—Treasury statistics show arrivals from China of 160,979 up to 1875. In 1875 the arrivals were 19,033; but in 1876 the immigration fell off to 16,879, owing to the April disturbance in that year in California. For the first quarter of 1877 the number was only 965, but it soon began to rise again, and on June 31 the total immigration was figured at 284,547.

—The figures of the Custom House in San Francisco have been collated to show that, out of a total of \$6,692,000 paid for duties on imports of foreign goods introduced during the past year, the Chinese merchants paid \$1,756,505, or over twenty-five per cent. During the same time the Chinese paid for rent and water privileges \$223,000; for fire insurance, \$96,000, and for marine insurance, \$86,000; they also paid \$100,000 in taxes into the city treasury.

—In 1875, of 7,643 arrests for drunkenness, not one was a Chinaman; of 3,263 paupers admitted to the almshouse, only six were Chinamen; of 83 murderers hanged during the last year in the United States only one was a Chinaman.

—Our antipathy is balanced to some extent by the appetite of Peru, which has 60,000 Chinamen now within its borders, and so eagerly desires more that an agent of the Peruvian Government is visiting San Francisco with inducements to divert Chinese immigration to that country.

### NO ROOM IN THE INN.

REV. A. K. SPENCE, FISK UNIVERSITY.

The occasion of the accompanying lines was this: While President Hayes' Peace Policy was being applauded through the land, a young colored student, on his way to Fisk University, was detained overnight at a station, as the trains did not make connection. A hotel was near by, but he could not gain admission. He asked the privilege of remaining in the depot, but that was not granted; so he spent the whole night in the open air, pacing up and down to keep warm and pass the time away.

Ought there not to be in every hotel some comfortable place where a colored man can get food and shelter?

The weary stars went slowly westward to their rest,  
And others from the east climbed up the zenith's crest,  
And chill winds smote him, shivering in the gloomy night.  
Turning his wistful gaze to catch the morning light,  
There, wrapped in sleep, on couches soft and warm,  
The slumberers dream sweet dreams, nor think of fear or harm.  
What has he done, with guilty hand and soul of sin,  
That thus he stalks about, nor seeks the cheerful inn?

His brow is dark, and dark the night, and dark his soul—  
A tripple sea of gloom, whose waters o'er him roll!  
And faith in man and God is low within his breast;  
With many a bitter thought his heart is sore oppressed.  
Like outlawed villain, stealing from the sight of men,  
He crouches down, as if to sleep, nor slumbers then!  
Athwart the darkness to his darker soul within,  
The tantalizing light comes from the inn!

But yesterday, huzzas came from a million throats,  
'Mid cannon's boom and beat of drum and bugle's notes,  
And banners waved, and flowers were scattered by the fair,  
And songs of peace and joy were in the quivering air;  
And brothers, long estranged, clasped brothers once again,  
And swore eternal peace and equal rights to men—  
For him, though wrapped in clean attire, but sable skin,  
No hospitable room is offered at the inn!



Oh, brothers of this mighty land, from South to North,  
 Grasp hands of greeting, pour your pæans forth !  
 And ne'er by brother's hand may brother's blood be shed,  
 With burning towns and trampled fields and mangled dead !  
 Forget the past, nor let it rankle in your breast ;  
 Rejoice together of one glorious land possessed !  
 But, oh ! forget not him who, not for any sin,  
 But for the thing God made him, is debarred the inn !

Oh, peaceful President of this great land, to thee  
 All thanks for thy good words for old fraternity !  
 Thy name shall be inscribed in gold on history's page,  
 And read by countless multitudes from age to age,  
 If thou shalt teach a people, long in strife and feud,  
 To dwell in unity and seek each other's good ;  
 From prejudice of section, creed and race shalt win,  
 So all of every name and hue shall share the inn !

Oh, brother of the sable brow, my brother, mine,  
 The night is dark and long, and yet the sun shall shine ;  
 Patience be thine, and God-like charity and love,  
 And eye of faith and hope that looks to One above.  
 For scorn give benediction, and for insult prayer ;  
 And go to Bethlehem's manger, and remember there  
 Another was like thee, who, sinless, bore our sin !  
 And there shall yet be room for Christ, and thee, within the inn !

---

## THE FREEDMEN.

---

### GEORGIA.

#### Atlanta University.

ITS ORGANIZATION.

REV. E. A. WARE, PRESIDENT.

The first term of Atlanta University began, under its charter granted in 1867, in Oct., 1869. The highest class, at that time, was the junior preparatory. By a natural and steady growth, there has come to be a regular college department, from which two classes, (nine students), have been graduated, and in which there are now twenty-four students ; a scientific department, with four ; a preparatory, with 37 ; a higher normal, from which have graduated five classes, (twenty-four students), and which numbers at present 68 ; and a lower normal, with 62 students. The higher normal begins with the usual high-school studies, and continues

four years. The lower normal includes the grammar-school studies, and the first two years of the higher normal course. Instruction in theology was given, until the State aid was granted to the school ; it has since been discontinued. The home and family feature of the school is made prominent. A lady has charge of the young men's building, and, so far as possible, takes the place of mother, making the house a *home*, instead of a college barrack. The refining, elevating, and restraining influence of this family life is incalculable.

Every effort is put forth to make the Sabbath a power. The usual church service is held in the morning, Sunday-school in the afternoon, and prayer-meeting at night. The monthly missionary concert is observed. The contributions at this meeting, for the

nine school months, amount to about fifty dollars. The church prayer-meeting is held on Wednesday evening; the school prayer-meeting for all the students on Friday afternoon. At this meeting, the school makes weekly offerings, by the envelope plan, toward the payment of the debt of the American Missionary Association.

The workers this year, including Pastor, Treasurer, Steward, Housekeeper and Matron, number twelve. Among them are representatives of Yale, Harvard, Amherst and Oberlin.

The institution owns sixty acres of land, about one mile from the centre of the city. That part of it occupied by the buildings, commands an extended view in all directions. The buildings are two plain, four-storied, brick dormitories, one for boys, the other for girls. These also afford rooms for teachers, and the basement and first floor of the boys' building give space for chapel, schoolrooms, library and reading-room. Many of these rooms are entirely unfit for these uses, and are much needed for sleeping rooms. By an hour's work each day, the students care for the buildings, cultivate the grounds, cut the wood, and do the house-work, except the cooking.

The Graves Library contains about four thousand volumes, and has an endowment of five thousand dollars. The library and reading-room are thoroughly used. Excepting for the library, the school has no endowment, but depends for support on the American Missionary Association, and the State of Georgia, which latter has appropriated to it \$8,000 annually.

The name "University," when adopted in 1867, signified nothing, save as a prophecy. As such it was adopted. It foretold the capacity of those, for whom the school was especially founded, to advance in education, till they should need the advantages of a full university course. It foretold the willingness of the friends of humanity to furnish these advantages. There is no longer any doubt of the complete fulfilment of the first prophecy, provided the second can be speedily accomplished.

#### ITS WORK.

REV. C. W. FRANCIS.

To prepare teachers for the education of the children of more than half a million of poor and illiterate people is, and must remain, the chief work of the school. The ability to read and write is the smallest of the needs of the people, old and young, among whom such teachers are called to labor. They must teach the elements of morals and religion, of social and domestic life, must supply the forces which are to shape and guide the people from serfdom up to an intelligent, Christian citizenship. The course pursued in this school consists essentially in separating the pupils by means of a family school from all old associations and habits, and subjecting them for months and years to a strong and watchful discipline, in surrounding them with the most earnest and aggressive religious influences, in giving them the best mental training and furnishing which the time and facilities will allow, thus to stamp upon them new characteristics, and mould them so that they will represent and teach the best Christian culture and civilization. That they may resist the strong influences pulling them down on every hand, they need to be thoroughly fixed and set in character before leaving school. Such a complete transformation of character and life as is aimed at here, requires time and the constant exercise of the highest skill and patience. It is no ordinary education which is sought, but a special and peculiar training for a high and holy missionary work.

The demand for teachers from this school is continually greater than the supply. In the last catalogue were the names of 214 pupils, and of these, more than 150 are known to have engaged in teaching during the year. In the previous year, out of 240, more than 175 were at work in the same way. And this number includes nearly every person in school whose age and attainments gave him even the smallest fitness for the work. The school term lasts nine months, and there is but one vacation, including the three summer months. It is the practice of the



pupils to pass directly from school to their work in teaching, and many have done so for a number of years, without going home or having a rest. They have in day-schools an average attendance of thirty-five or forty; and as most have night-schools, and nearly all organize Sabbath-schools and temperance societies, it is not unreasonable to estimate that more than 10,000 people are every season reached and instructed by the present pupils of this school, while a still larger number are under the instruction of former pupils. They, for the most part, find their own places, collect the pupils, secure a building—either a church, shed or cabin, or, in lack of these, build a log-house or bush-arbor; and so, all through the hot months, the work goes on from year to year. The seed is widely scattered, but it is not lost.

This school bears a very close relation to the special church work of the Association as well as to the general religious welfare of the whole people. A large majority of the pupils become Christians before leaving school, and only one or two have been graduated without giving evidence of Christian character. There has been special religious interest every year in the history of the school. One missionary to Africa and several ministers in active service, caught their inspiration here.

#### ITS INFLUENCE.

REV. HORACE BUMSTEAD.

The varied and powerful influence of Atlanta University is seldom adequately estimated by the casual reader. Situated almost exactly midway between the Ohio and Mississippi rivers on the one hand, and the Atlantic and Gulf coast on the other, it has an unsurpassed opportunity for reaching the colored people of the South. Over most of this large territory there is no other institution of so high a grade, the nearest neighbors doing a similar work being Fisk and Straight Universities at Nashville and New Orleans respectively. It is especially fortunate in having no sectarian rivals to disturb the harmony with which it is now doing a broad Christian work for all denominations.

The first and most direct influence of the institution is, of course, upon its students. An observing visitor, listening to a recitation, or attending any gathering of the students, can, without much difficulty, distinguish the recent comers from the older pupils. In modes of thought and expression, and in the general bearing, the contrast is usually quite marked. These, however, are only superficial indications of the deeper change that is commonly wrought in the entire character. Frivolity is toned down, carelessness corrected, punctuality secured, a respect for the rugged virtues as well as the amenities of life stimulated, and, in many cases, a sober and abiding religious earnestness developed.

The influence of the institution thus imparted to its students, is next felt by the thousands of younger scholars whom the students gather into their schools. So, too, the Sunday-schools and Churches with which they are connected, and the entire communities in which they move, receive a quickening impulse from their presence. "There are three of us in that Sunday-school, *all with the University ideas*," was the significant remark of a graduate now teaching in a large Southern city.

Finally, the influence of Atlanta University upon the Southern white people themselves has been a marked one. They have repeatedly and handsomely acknowledged that the success of its instruction has convinced them that the colored race can receive a high degree of culture. The demonstration of this fact has an important bearing upon the whole subject of public education. Not only the colored people, but the white people of all classes, especially the poorer classes, will receive great benefit from the quickening of public sentiment, produced by the success of this institution. The last official report on Atlanta University, by the Board of Visitors appointed by the Governor, contains an emphatic recognition of its very great influence, present and prospective. These are some of the sentences from that report: "The Board are constrained to say that the mental training was very satisfactory." "No

school in Georgia ever had such a field, and its social as well as political power may become immense." "The pupils of that school will be the moulders of their race in the State," etc., etc. These are the statements of influential white men in Georgia. Do the people of the North realize how true they are?

### Devotion to Study—Conversions to Christ.

REV. M. O. HARRINGTON, MACON.

Many cases of interest come to notice in connection with our school, showing the eager thirst for knowledge which these colored people have. One incident to-day illustrates this. A young man, twenty-two years of age, who has been connected with the school for a few weeks, was obliged to go home a few days since, to attend to matters of business. So anxious was he not to lose his position in his class, that he started at 2.15 in the morning and walked about forty miles, reaching Macon at 5 P.M., and this in the severest N. E. rain-storm of the season. It makes our hearts sad to know of many who would gladly come to our school, but cannot find boarding places in town.

The young man mentioned above has since found Christ to be his Saviour. Rejoice with us! God is visiting us with His Spirit. The Church is quickened to newness of life, and sinners are converted. We observed the Week of Prayer; have continued the meetings every night this week. Some of our strongest and best young men were the first to start in the new life. All is quiet, but deep and earnest.

### ALABAMA.

#### Breaking Ground for the New Emerson Institute Building.

PROF. T. N. CHASE.

On the 26th of December, ground was broken for the new Emerson Institute building at Mobile, with appropriate services. A portion of Scripture was read, and brief addresses were made by Rev. Mr. Ash, pastor of the Congregational

Church; Rev. Mr. Owens, Baptist; Rev. Mr. Taylor, Methodist; Mr. Koons, principal of the school; and Prof. Chase, of Atlanta University. Led by Miss Stevenson, Miss Lord, a former teacher, and Miss Sawyer, of Talladega College, the pupils of the school sang "Hold the Fort," "Thank God for our Country," "Labor On," etc., and Rev. Mr. Davis led in prayer.

In the remarks, Mr. Ash spoke of education in its relation to the individual, to society, to government, and to the Church. Mr. Owens said that ignorance was our greatest enemy, and that the building which was to be erected might be regarded as a fort, from which guns were to be aimed at this inveterate foe, and exhorted the people to sustain the teachers who were leading them in their intellectual and moral warfare. Mr. Koons made a few statements concerning the school, saying that its aim was not to advance the interests of any political party or religious sect, but to develop character and cultivate the minds and hearts of the people. Mr. Taylor said he had been taught that the negro could not be educated—that his brains lay in his heels, etc.; but he was glad to see proof to the contrary in the speeches that had just been made by Mr. Ash and Mr. Owens. Mr. Chase alluded to the burning of the old Institute, the causes of delay in rebuilding, the fact that the school was needed now, and the probability that it always would be.

At the conclusion of these addresses, the old men, headed by Mr. Taylor, claimed the privilege of removing the first earth; others followed, without regard to age, color, sex or sect.

The new lot is more accessible to the colored population than the old one. It is known as Holley's Garden, and has been a favorite resort for picnic parties. On account of the great depreciation in real-estate, the property, containing over two acres, and having on it a house that will serve as a home for the teachers and accommodate a few girls as boarders, and covered with nearly a hundred large shade trees, mostly live-oak, has been purchased for the small sum of \$2,800.



The new building is to be sixty-four feet long and fifty-four in greatest width, and will accommodate 250 pupils, under five teachers. Many of the bricks from the old building can be used, since they were not injured by an excess of water at the time of the fire.

### TENNESSEE.

#### A Debt Extinguisher—The Happiest Girl in the Land.

REV. TEMPLE OUTLER, CHATTANOOGA.

On my return from the campaign in New England, I found the church in a much better condition than I feared it might be. Except in the falling off in the weekly offering, I could see no change. They had been ministered to regularly on Sunday evenings, during my absence, by Rev. J. C. Irwin, the pastor of the Second Presbyterian Church.

I was glad to find that a good degree of enthusiasm had been awakened among them to assist in paying the debt of the A. M. A. The Church had held a fair during my absence, at which they realized about \$20, which they had forwarded to you. The Band of Hope had sent about the same amount. Then the band decided to celebrate the anniversary of their freedom on the first of January—Emancipation-Day—with a festival, the proceeds of which should be appropriated to the debt. All the colored people, without regard to church connection, were invited to be present and contribute to this object. It was quite a success. The exercises consisted of speaking, essays and songs, and were very creditable to the performers. The singing was from the Hampton Cabin Songs, some of which were new to this section. Among the speeches was one on the emancipation of the blacks, another on the work of the A. M. A. in the South, which were well delivered. One essay was on a contrast between the slave and the freeman. Dr. Lawrence and wife, who were here on a lecturing tour on temperance, were present. The doctor made a short address, full of wit and good counsel. The evening closed with a social entertainment.

The proceeds, I think, were about \$30, which you have probably received ere this.

The hearty interest manifested by all the colored people in the payment of your debt is encouraging. If the wealthier people would do as much in proportion as these poor people do, your debt would not long be a burden. The Sabbath-school has caught the fever, and, last Sunday, the proposition was made to send you all the money in the treasury (about \$15); but, on further consideration, it was thought best to wait until we see how we shall pay for our lesson papers. You will probably get the \$15, however. I hear from other Churches that a similar effort is being made among them.

In addition to this, I am happy to say that the Week of Prayer was observed, the meetings well attended, and the spirit of the meetings excellent. Prayers were made for husbands and children that are already answered, in a conviction on the part of those prayed for that they must give attention to the things they hear.

One of our most promising girls, who went to Tougaloo, Miss., a few weeks ago, writes me that she has found the Saviour, and is so happy. Let me mention another fact that has interested us here in our home exceedingly. One of our girls has been very anxious to get an education. Just before I went North, she asked me to see if I could not find somebody who would help her. One friend gave me \$5, and that was all. Her heart was very sad when I told her that I did not succeed in getting enough, but I encouraged her with the assurance that if it was the Lord's will that she should go, He would open the way yet. In a few days I received a letter from an old friend, whom I had not heard from for years, but who had accidentally seen my name as connected with this work, in which was a post-office order for \$20. I put this with my \$5, and told Jennie she had better start; we would take this as an earnest of the whole amount (\$60) needed to finish the year. We are curious to know the result of this venture. One thing we know, and that is, where to find the happiest girl in the land.

## THE INDIANS.

[From the New York Tribune.]

### THE INDIAN COMMISSIONERS.

Annual Meeting—Missionary Co-operation—  
Interview with the President.

The Board of Indian Commissioners met in this city January 10th, to receive the annual reports of the several religious bodies to which, under the policy adopted by President Grant some years ago, the selection of agents and other field employés of the Indian service has been confided, and to make up their own annual report. Representatives from the Presbyterian Foreign and Domestic Missionary Boards, the Baptist Home Mission Society, the several Yearly Meetings of Friends, the American Board, the American Missionary Association, and the Unitarian Association, were present. A report was received from the Episcopal Board. The Methodist and Roman Catholic Boards sent no reports, and several of the smaller denominations having agents also failed to present a statement of their work.

These annual conferences of the Board of Commissioners and the representatives of the different religious denominations, unofficial as they are, have been of great benefit to the official administration of Indian affairs, and, at some critical periods, have helped to save the peace policy from disaster. The Conference this year has been unusually interesting, in view of the disposition lately manifested to transfer the control of Indian affairs to the War Department, and of a new class of questions respecting the Indians themselves, which assume practical importance in view of their rapid progress toward civilization.

It appears that the religious sentiment of the country, as represented by those who control and direct its efforts to civilize and Christianize the Indians, is unanimously opposed to a change in the present general policy toward the Indian, in the mode of its administration; and many weighty facts

and reasons are brought to the support of this opposition. The new questions brought into view, affecting the Indians themselves, are specified in the following address to the Board of Indian Commissioners, adopted by the representatives of the religious societies, and presented this morning:

"This Convention would respectfully express its deep interest in certain recommendations, in relation to the welfare of the Indians, which received the approval of similar conventions held in former years, but which have not yet gained their rightful place in the action of the Government. Among these are:

"*First*—The extension of law over all the Indians, so as to provide for the safety of property and of human life.

"*Second*—Legal provision for the common-school education of Indian children by the General Government, until such education shall be provided by the several States in which they reside.

"*Third*—Definite regulations to secure to Indians the possession of land in fee and in severalty in all practicable cases by titles properly guarded.

"The Convention regards these three things as of the greatest importance, indeed, as essential to the civilization of the Indians, and as calling for the action of Congress without longer delay. Further, the Convention would express grave doubts as to the wisdom of removing Indian tribes to the Indian Territory, or to larger reservations, in cases in which the Indians are in a good measure prepared to abandon their tribal relationship, and to enter on civilized life. They should, at the least, have the option of remaining where they are subject to the conditions of citizenship, before they are compelled to remove to distant places, at the great hardship and suffering, and loss of health and life, which such enforced removal always involves. At the same time, this Convention is deeply impressed with the importance of all wise measures that look to early self-support of the Indians as citizens of our common country.

"The Convention would close this address with thanks to Almighty God for the progress that has been made under the humane policy of the last few years, and for the evident advance of many of the Indians in civilization and the knowledge of the Christian religion."



It is understood that the Board of Commissioners will appoint a committee to carry out these views as far as possible, by securing necessary legislation by Congress.

The following day the Convention, accompanied by the Board of Commissioners, called on President Hayes by appointment. They were presented to the President by General Clinton B. Fisk; and the Rev. Drs. Lowrie, Clark, Strieby and Cutting, and Mr. Tatham, presented their views briefly. Dr. Clark submitted a paper showing the progress made under the present policy since 1868, claiming that it was greater than that made in the fifteen years that preceded its adoption. The President responded briefly, expressing his hearty sympathy with all efforts to civilize and Christianize the Indians, and his gratification at the progress that has been made, and indicated practical methods to secure the additional legislation desired. He did not seem to share the apprehensions of his visitors respecting the early transfer of the management of Indian affairs to the War Department. Mrs. Hayes, General Cox, former Secretary of the Interior under President Grant when

the Peace Policy was adopted, and the Hon. Henry S. Lane, of Indiana, a member of the Board of Indian Commissioners when it was first constituted, were attentive and interested listeners, and took an active part in the pleasant informal conversation that ensued. Following are some of the items of Dr. Clark's statement:

	1868.	1877.
Houses occupied by Indians .....	7,476	22,199
Number of Indian schools .....	111	330
Number of teachers .....	134	437
Scholars .....	4,713	11,515
Acres of land cultivated by Indians .....	54,207	292,550
Bushels wheat raised .....	126,117	688,278
Bushels corn raised .....	467,363	4,656,952
Bushels oats and barley raised .....	43,976	349,247
Bushels vegetables raised .....	236,926	556,975
Tons of hay .....	16,216	148,473
Horses and mules owned by Indians .....	43,960	216,286
Cattle owned by Indians .....	42,874	217,883
Swine owned by Indians .....	29,890	121,358
Sheep owned by Indians .....	2,683	587,444

In addition to these comparisons are the following figures:

Number of Indians in U. S. about .....	278,000
Wear citizens' dress .....	112,903
Houses built last year .....	1,103
Money expended for education .....	\$337,379
Indians who can read .....	40,397
Learned to read last year .....	1,206
Church buildings on reservations .....	207
Indians, Church members, about .....	28,000
Male Indians engaged in labor .....	34,632
(Five tribes in the Indian Territory are not included in these figures.)	

## THE CHINESE.

### "CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Wiley, D. D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq.

DIRECTORS: Rev. George Moor, D. D., Hon. E. D. Sawyer, Rev. W. E. Ijams, James M. Haven, Esq., Rev. Joseph Rowell, E. P. Sanford, Esq., H. W. Severance, Esq.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

#### ADDRESS BY FUNG AFFOO.

The following address was delivered at the last Annual Meeting of the California Chinese Mission by Mr. Fung Affoo, one of our missionary helpers. It was listened to with much interest, and at my request, Affoo has furnished it for publication in the MISSIONARY.

W. C. POND.

"CHRISTIAN FRIENDS: I was asked to make an address here this evening, but I

have not much to say. I do not know your language well enough. I have only a few words to say about the Chinese Young Men's Christian Association, of which I have been a member about three years. This Association was organized not quite four years ago. There are other Chinese Christian Societies besides this one, in San Francisco and elsewhere in this State. This Association has now a membership of 131; about

three-fourths of the members were gathered in during the last two years. It has given us great encouragement, seeing that the work of this Association has been thus far so successful through the help of God. But I am afraid that some people would say that, while so much has been done for the cause of Christianizing Chinese, only so little of the work has been accomplished in return. But if they really knew the difficulties and temptations in the way of our people becoming Christians, they would say otherwise.

"By being a member of the Association for three years, I have known what their difficulties are. I will tell you a little of it; perhaps it will illustrate to you some of their principal difficulties. As the rule of our Association requires that 'any one who desires to become a member of this Association must forsake idolatry and all bad habits, and prove himself to be a follower of Christ,' so, when he is a member, he must do accordingly; and when he does that, his friends and relations will turn their backs on him, and will have nothing to do with him. That makes it very unpleasant, and he feels the loss of their friendship very much; because it is a general thing among our people in this country that, when a Chinaman first comes here from China, he is a dependent on his friends and relatives, who provide him food and shelter, and then find him employment until he has earned some money; then he pays them back what seems to him right. He feels it is his duty to respect and follow their advice, because of their kindness to him when he was a stranger. So, when he becomes a Christian, he not only feels he has lost those friends, but, perhaps, sometimes gets a good whipping from his relatives also. That not only prevents some from becoming Christians, but four or five of our members have turned back under these circumstances.

"But we make it one of our principal duties to make each one feel that he has found some better friends in the Association than those he has lost by becoming a Christian. Not long ago a young man

became a Christian, and his friends, not satisfied with abusing and jeering at him, wrote a false report to his parents in China, telling them that their son in California not only had forsaken his old religion and the worshipping of his ancestors, but also had cut off his long queue and dressed in foreigner's clothes. When they received this news, they wept and made many inquiries, and worshipped all the gods they knew of, praying them to use their spiritual power to turn their son back to be a Chinaman again, so that, when they die, they will have some one to take care of their bones and feed their ghosts. When the young man heard of this, he wrote home to them, telling them it was true that he had become a Christian, but it was not true that he had cut his queue and wore the foreigner's clothing, and said that he was a Chinaman still; he would honor them just the same, and perhaps more. And he has not heard from them speaking on this subject ever since. Now, friends, such things as I have said often occur, but most of our members are firm. When once they have become Christians, they will stick to it, though they have so many hardships to bear.

"They often encounter some hard questions about Christianity from their heathen friends, such questions as, 'If Jesus was the Son of God, and a good man, why did the people kill him on the cross? People would never kill a good man that way.' 'You say, being baptized with a little water pour on your head, and your sins are no more. I can take the water and pour on my head, or wash me all over fifty times a day!' 'You say God created heaven and earth and man, and has power over everything; why He lets the devil live and lead the people to go astray, and, when the people die, He will condemn their souls and send them to hell?' etc., etc. If they cannot answer these questions, they will ask their teachers or search the Scriptures to see what answer they can get from them—not only that those questions may be answered, but in hopes that their heathen friends may be led to become Christians, also.



"We feel we are weak and few in number, but we trust God, and lean on His strong arm, that He will carry us through. We know that He has been very good to

us, and has given so many kind friends to help us along; and we hope, through His goodness, that all our people will soon know that Jesus is the only Saviour of the world."

## AFRICA.

### THE MENDI MISSION.

#### The Church and the Sunday-School.

REV. FLOYD SNELSON, GOOD HOPE STATION.

We had our First Communion yesterday. It was a great day in the church. All were in high spirits. We received one new convert, and others are seeking the way of life. We observed the Week of Prayer with the Church Mission Society, holding our meetings with each other alternately through the week, beginning with us to-night. We have a splendid Sabbath-school, and are doing all that we can to make it better.

#### The Day-School—The Christmas Entertainment—Knives and Forks.

BENJAMIN JAMES, M. D.

We have about sixty or more scholars, and, I tell you, to instruct them in the way they teach schools in America is difficult; indeed, more so than you have any idea of. With every attempt you make to teach them in that way, you become more and more discouraged. Our Sabbath-school is too large for the number of teachers at present engaged, but we hope to remedy this soon. We gave them, Thursday night, a Christmas entertainment. Mrs. Snelson cooked the food, which was partly furnished by the members of the church, and the remainder by ourselves. I was appointed to decorate the chapel, and, I must say, to these people's credit, that I never had so many hands under my control in my life; and, as evergreen after evergreen was placed in position, the laborers increased. We not only had fruits, but poultry, vegetables, cakes, pies, candies, raisins, and music. There were

many strangers, such as the Commander of the Port (a white man, with more decorations of honor on his chest than in the ephod of a Jewish high-priest), the Collector of the Port (white), the Catechist of the Established Church (colored), seven merchants (two white and five colored), the Postmaster (colored), Custom House officers in abundance (all colored), military officials of all grades, from a captain to a corporal. The church people, boatmen, and servants, were all present. Several tables were set; but, I am sorry to say, that when the laborers' (such as carpenters and field hands) time came to sit and to sup, the best had been consumed.

I sat opposite a boat's crew, and they began to laugh; as they would use the knife, then the spoon (large), after that the fork, such laughing after the use of each of these pieces of cutlery I have never witnessed before. I began to inquire of the waiter, an interpreter, what they were so much amused at, and he informed me that they were laughing at their use of the knives, forks and spoons. The spoons did not hold enough, they said; the food rolled off the knife in their unsteady hands, and the fork was like putting water in a fish-net instead of a calabash. Every day since that, when they eat dinner, they laugh about those pieces of cutlery.

During Christmas-Day, services were had in the chapel; they were begun at 5 o'clock, and continued until daylight. At 10 o'clock, there was preaching to the prisoners through an interpreter. On Thursday, at the banquet, we had singing and addresses to the day and Sabbath-schools, for they both were invited. The girls were marched from the

chapel two by two, as were also the boys. This was another new feature, and they were well pleased with it.

I have had an extensive medical practice

here and at Avery, and have so much to do in this way, that I am compelled to ask you to give me written instructions whom to attend, and how to proceed.

## COMMUNICATIONS.

### EDUCATION OF THE COLORED PEOPLE.

REV. J. E. RANKIN, D. D.

The following paragraphs are from the paper read by Dr. Rankin at the anniversary at Syracuse. It was intended that it should be printed with the proceedings, but, by accident, it was not left in the hands of the committee. We hope to publish it in full in a series of documents which we have in preparation.

After valuable historical statements, and a vivid picture of the needs, and of the progress already made, among other good things, the Doctor says:

The southern portions of this country cannot always remain blind to the truth that their *material prosperity* depends upon the employment of *educated labor*. Sociologists claim that an educated laborer will produce twenty-five per cent. more than an uneducated one. If a colored man is worth \$100 a year without an education, he is worth twenty-five per cent. more with one. The thrift of New England has been largely dependent upon the common-school houses there. Give a man education enough to transact ordinary business, to enable him to keep his accounts in writing, to improve his mind daily by reading, to understand the institutions of his country, to have an insight into the laws which shall govern him in relation to his neighbors and his God, to know his rights and his duties, and he is twenty-five per cent. better as a *producer* than he was before. The necessity of keeping the colored man ignorant, of keeping out discussions relating to human rights, involved the other necessity of keeping a population unintelligent, unthinking and, so far forth, unproductive, as appeared in the very implements employed for tilling the soil.

The southern portions of this country cannot long remain oblivious of the fact that the *illiterate* class are largely the *criminal* class; that ignorance fosters crime. In New England only seven per cent. of the population—and these almost entirely of

foreign birth—are illiterate. Eighty per cent. of all the crime committed, is by these illiterate persons. It really comes to this: "Which is the wisest outlay of public money—that put into schools and school-houses, or that put into almshouses and jails?"

It is not merely intelligence which prevents crime. It is the early formation of habits of industry. It is the pre-occupation of the mind, so that it does not become the devil's workshop. And when one considers a late slave population, free but without the training which freedom especially requires, inheriting all the evil tendencies which slavery engenders; and then, on the other hand, a white population, largely dependent for support upon the labor of others, indolent from habit or from pride, and largely inheriting analogous tendencies—it is easy to see that here is a state of things especially favorable to crime.

I know that these are *material* considerations, that they are upon a low plane of working, and very unlike those which actuated our New England fathers, with whom the school-house was collateral to the Church, and the spelling-book to the Bible. This of our fathers is the higher plane of effort occupied by the American Missionary Association. Political economists and statesmen can perceive the material bearings of this subject, and, little by little, as light spreads, the Southern States will be compelled for those reasons to see that their people have facilities for education, will comprehend the truth that school-houses and school-teachers add to the value of acres—as the President lately said at Nashville. Meanwhile, this Association, through its Normal Schools and Universities, is training up



colored teachers and preachers to labor, as leaders, among their own people, as school systems shall be founded and maintained by law.

It is not enough that the different States of the South adopt a liberal system of public schools. Where, among colored people, shall suitable teachers be found? This race, like every other, must work out its own salvation. Favored ones must mount high, and reach down a helping hand to those below them. It cannot depend wholly upon white teachers. Oh, if there could rise up from among them gifted men and women, who were willing to devote themselves to *their own race*, to different classes of their own race, just for the sake of lifting them up from degradation! This is the aim of these institutions of the American Missionary Association—to train up the better, the choicer minds among colored youth, for the work of teaching and preaching; so that they may be eager to devote themselves to the mental and moral uplifting of their own race! If this "land that was desolate is yet to become like the garden of Eden"; if the thrift and industry of the more favored portions of this land are yet to be seen in all portions, I believe that no one agency will have been more instrumental in this, than the institutions of learning early established for the colored people!

At this time, the American Missionary Association limits its sphere to schools of the higher class. If it can train the *teachers*; if it can mould the minds and kindle the hearts of those who are soon to mould the minds and kindle the hearts of the thousands of colored children and youth, who are to be the colored men and women of the future, it could not have a higher mission; it could not do better, whether for the country or for the human race.

Brethren, this is no longer a *Southern* question—a question which the South must be left to solve for themselves. We must help them, as involved in the destiny which they work out for us, as well as for themselves. For, if this millstone of ignorance be not taken from their necks, we go down with them into the depths of the sea!

### FROM A LIFE MEMBER.

I am glad you have returned to the old form of Magazine. Although a Life Member, and thus entitled to receive it without pay, yet I am glad to inclose fifty cents for it, and most earnestly hope each and every one who receives the Magazine will do the same promptly, and *thus increase the income of the A. M. A. twelve thousand and five hundred dollars.*

Yours sincerely, A LIFE MEMBER.

(From the N. Y. Herald.)

### SLAVE AND FREE LABOR COTTON.

Twelve crops of cotton have been raised by free labor, and the comparison of the returns with an equal number of crops before the war shows some interesting results. The period of free labor may properly be divided into two portions—the first, including four years, during which the crops of 1865 to 1868, both inclusive, were made, and in which the labor system was greatly disorganized; the second, including eight years—1869 to 1877—when free labor was fairly well organized. If we divide the twelve crops preceding the war in the same manner, we shall get the following results:

FIRST PERIOD—FOUR YEARS.		Bales.
Crops of 1849-'50 to 1852-'53, inclusive..	Add consumption of the South, not then included in the commercial crop statement.....	10,729,874 500,810
Total (slave).....		11,230,684
Crops of 1865-'66 to 1868-'69, inclusive (free).....		9,246,793
Excess of slave crop over free.....		1,983,891
SECOND PERIOD—EIGHT YEARS.		
Crops of 1869-'70 to 1876-'77, inclusive, being eight years of organized free labor.....		31,570,212
Crops of 1853-'54 to 1860-'61, inclusive, being eight years of slave labor immediately preceding the war. 27,535,949		
Add Southern consumption then excluded from commercial crop statement, but included since the war.....		1,261,892-28,797,841
Excess of free labor.....		2,772,371

In the last eight years free labor has, therefore, overtaken the palmiest days of slavery, and has produced two and three-quarter million bales more cotton. This crop is now more free from the encum-

brance of debt than ever before, and with it has been raised a supply of food far greater than slavery ever compassed.

Without entering into minute statistics, it is safe to say that the money value of the thirty-one and a half million bales of cotton produced in the last eight years has been over two thousand million dollars in gold, and that over two-thirds of this value has been exported.

Texas, which seems to be the true land of the cotton farmer, has made the greatest relative progress, now producing double the crop of cotton that she made before the war. During the last cotton year, on less than half of one per cent. of her area, or on less than half an acre in a hundred, she produced a quantity of cotton equal to one-half the entire consumption of the United States.

---

## THE CHILDREN'S PAGE.

---

(From the Southern Sentinel, Talladega College.)

### A YOUNG TEACHER'S STORY.

I fully realized last April, for the first time, that I had begun a missionary life, when I was helped into a covered wagon, where there was not room enough to sit up straight for the supplies. I had a dizzy headache before I had gone three miles; the smell of bacon, cheese, tobacco, and whiskey was enough to make *any one* sick. I was wishing that the driver would take some of the things out of the wagon so I could sit more comfortably, when he stopped and took in four sacks of guano—my condition can be imagined better than described. I thought the Lord called some one else, and I had answered. When I got out, the man asked me which was the best—a proud walk or poor ride. I only thanked him for his kindness, and said nothing about which was best.

Some say, time flies; it seemed to me that time had lost its wings. At last the much-wished-for Tuesday appeared, beautiful and bright. Just as I sat down to breakfast, I heard some one ask if the school-mistress was in. As I had no appetite whatever, I excused myself from the table, and went to the door to see what was wanted. There were boys and girls of all sizes, with their buckets, books, and slates, all ready for school. We were soon on our way to the school-house; the walk was very pleasant through the piny woods. The school-house was in a very pretty place; a few steps from the door was a nice spring

of water, and a large cave. We sang "What shall the harvest be," then prayed. It was quite difficult to get their names. I asked one little girl her name; she said "Maggie." I asked her "Maggie what;" she said "Maggie nothing." There was one little girl in school that I thought never would get acquainted with me. I asked her one day why she didn't study her lesson; she said she was wondering what kind of a woman I was. I asked her what kind of a woman did she think I was; she said I looked like a white woman to her. [*The writer is a dark person.*] I told her she might lay aside her books for ten minutes and take a good look at me, so that she might be thoroughly convinced as to what kind of a woman I was. I then asked her what she thought; but she thought just the same. The weather was so warm, and the days so long, that the children could scarcely keep awake. I would let them go to the spring and bathe their faces, so they might keep awake longer.

In the evening, four or five little children came and offered to carry my books and bucket home, for the school-house had neither door nor window, hence it was not safe to leave them there. I gave each one something to carry, but they became quite troublesome. Lucy would say, Mary had carried them twice, and she only once; so I thought that it would be best to provide myself with a desk. This I did by moving a plank from the floor and putting them all under the house. That was no trouble



whatever, for sometimes, while walking the floor, the next thing I would know I would be under it.

Whenever I went under, I expected to be snake-bitten before I could get out. One day, one of the scholars let her pencil fall through the crack of the floor, and asked me to let her get it. As I had cautioned them about looking for snakes before putting their hands under, I said nothing to her about it. Just as she reached down to get the pencil, she fell back and screamed. I had not the power to move for a few minutes, I was so sure she was snake-bitten.

I looked under the floor, and there was the *largest rattlesnake I ever saw*. We all got sticks and poles ready for a battle. I

was captain, so you may be sure which side whipped. The snake appeared to be very angry; he made one strike, and I threw down my pole and ran, and told the children to kill it if they could,—but they all followed me. I was real glad whenever any of the children had to be kept in, for I did not like to stay in the room alone.

I walked two miles and a half every Sabbath, and sometimes through the rain. If it rained hard while we were there, we would have to get in one corner of the room to keep dry. We should be real earnest if we would accomplish much good. I did everything that was in my power, and felt that the Lord was with me and blessed my efforts.

## RECEIPTS

FOR JANUARY, 1878.

### MAINE, \$692.38.

Bangor. Central Cong. Ch. \$70; T. U. C. \$1	71 00
Bath. Winter St. Ch. and Soc.	39 72
Brownsville. Cong. Ch. and Soc.	18 41
Castine. Rev. Alfred E. Ives	2 00
Garland. Cong. Ch.	7 50
Machias. Centre St. Sab. Sch. \$25; Ladies' Prayer-Meeting \$5.75, to const. Mrs. Wm. C. Holway, L. M.; "A Friend" \$3.	38 75
Monson. R. W. Emerson	21 00
North Yarmouth. Samuel H. Sweetser, to const. Miss Lucretia H. Sweetser, L. M.	30 00
Orono. "A Friend"	5 00
Otisfield. Mrs. Susan Lovell \$5; S. M. \$1.	6 00
Oxford. Mary A. Ellis	2 00
Portland. BEQUEST of Mrs. Samuel Tyler, by Sarah A. Breslin	400 00
Portland. Edward Gould	12 00
Searsport. S. Thurston	10 00
Sheepscot Bridge. Amos Flye	20 00
South Freeport. Horatio Hsley	2 00
Winthrop. I. N. M.	1 00
York. Cong. Ch. and Soc.	11 00

### NEW HAMPSHIRE, \$424.27.

Amherst. Miss C. M. Boylston	2 00
Antrim. "A Friend"	100 00
Chester. C. S. G.	25
Colebrook. H. A.	1 00
Concord. W. H. Pitman \$2, for Cal. Chinese M.—Mrs. C. L. Gerould \$2; Mrs. Cooper Clark, bbl. of C.	4 00
Cornish. Cong. Ch. and Sab. Sch.	12 10
Dover. Cong. Ch. (ad'l) \$7; E. J. L. \$1.00.	8 00
Farmington. First Cong. Ch.	14 50
Fisherville. "Mrs. M. C. A."	10 00
Fitzwilliam. Mr. and Mrs. Samuel Hill	5 00
Hancock. E. W.	1 00
Harrisville. Darius Farwell	2 00
Keene. Dea. E. Rand and Mrs. M. Townes \$5 ea.; Second Cong. Ch. (ad'l) \$1.40; Mrs. I. H. Gates \$5; Miss S. E. H. 50c	16 90
Lyme. S. W. Balch	5 00
Meriden. Cong. Ch. and Soc.	9 83
Mount Vernon. Mrs. C. W. Smith \$5; J. A. Stowell \$5	10 00
Naahua. Individuals	1 10
New Ipswich. N. F. D. \$1; J. W. C. 50c	1 50

Newport. Cong. Ch. and Soc.	15 60
North Hampton. E. Gove	10 00
Orford. Cong. Ch. and Soc. \$23.50; Mrs. M. B. Pratt \$10.	33 50
Orfordville. Cong. Ch. and Soc.	12 00
Pembroke. "A Friend"	20 00
Plainfield. Mrs. Hannah Stevens, to const. Rev. E. H. Richardson, D. D., L. M.	32 00
Rindge. Cong. Sab. Sch.	10 20
Short Falls. Rev. I. W. C.	50
Thornton's Ferry. Ladies, by Mrs. Harriet N. Eaton	2 25
Temple. Mrs. W. K. \$1; J. K. 50c	1 50
Walpole. Cong. Ch. and Soc.	21 04
Wilton. A. B. C.	50
Wolfboro. Mrs. Anne S. Banfield, to const. RICHARD BANFIELD and ANNE FISKE BANFIELD, L. M.'s.	61 00

### VERMONT, \$466.90.

Bennington. Second Cong. Ch. and Soc. (\$30 of which to const. Mrs. F. C. White, L. M.)	77 25
Burlington. ESTATE of Mrs. R. S. Nichols, by B. S. Nichols	100 00
Burlington. "A Friend" \$30, to const. Miss ANNA E. CODEY, L. M.; N. S. H. \$1; J. P. 50c	31 50
Castleton. Individuals	1 00
Chester. G. H. C.	50
East Hardwick. Ladies' Soc., bbl. of C. and \$3, by Mrs. H. W. Stevens, Sec.; Mrs. L. W. J. and Mrs. S. H. P. \$1.	4 00
Fayetteville. Cong. Sab. Sch. \$7; Asa Kidder \$5	12 00
Manchester. L. D. C.	50
Newbury. ESTATE of Mrs. Mary A. Abbott, by George Leslie	100 00
Plainfield. C. S.	26
Pomfret. Seth Conant	2 00
Pittsford. Cong. Soc.	50 00
Saint Albans. First Cong. Ch. and Soc. \$33.34; J. H. B. 50c	33 84
Waitsfield. Cong. Ch. and Soc. \$23.38; "Miss A. T." \$5	28 38
West Brattleborough. Cong. Ch.	12 42
West Glover. Cong. Ch. and Soc. (ad'l)	2 50
West Newbury. Cong. Ch. and Soc.	5 00

Williamstown. R. D. N.....	50	Lancaster. Dea. L. R.....	50
Winchester. "A Friend of Missions".....	2 25	Littleton. Cong. Ch. and Soc.....	19 50
Woodstock. Cong. Ch. and Soc. (ad'l).....	3 00	Loudville. Mrs. W. S. R.....	1 00
MASSACHUSETTS, \$5,460.55.			
Amherst. L. S. Nash \$2.—Ladies' Benev. Soc. \$2 and bbl. of C., for <i>Wilmington, N. C.</i> .....	4 00	Lowell. Eliot Ch. and Soc. \$47.10; E. M. Buss \$5; High St. Ch. and Soc. 3.83—Friends, bbl. of C., for <i>Wilmington, N. C.</i> .....	55 93
Andover. Peter Smith.....	500 00	Lynn. Josiah Richardson.....	3 00
Andover. Free Ch. \$55.35 and bbl. of dry-goods, for <i>Ind. Sch., Talladega C.</i> —"A Friend" \$4; H. C. \$1; Miss S. E. J. 50c.; E. J. P. 25c.....	61 10	Malden. First Cong. Ch. and Soc.....	69 75
Auburn. "A Friend," to const. JOHN DAVIS, L. M.....	30 00	Medfield. Mrs. F. D. E.....	1 50
Auburndale. Cong. Ch. and Soc. \$133.45; "Friend" \$20.....	153 45	Methuen. W. M. \$1; A. P. C. 50c.....	1 50
Beverly. Dane St. Ch. and Soc.....	46 00	Millford. Mrs. B. Haywood.....	1 75
BillERICA. Dea. H. B. S.....	50	Millbury. First Cong. Ch. and Soc.....	61 51
Boston. Walnut Ave. Cong. Ch. and Soc. \$128.28; Mrs. Emily P. Eayrs \$80, to const. Miss EVELINE HOLCOMB, L. M.; C. G. Currier of Old South Ch. \$25; Phillips Ch., "A. F. P." \$20; Central Ch. \$10; Rev. Chas. Nichols \$5; Mrs. B. P. 50c.....	218 78	Monson. "Ladies" \$8.—Miss E. A. W. \$1, for <i>Midway Ch., Ga.</i> .....	9 00
Boston Highlands. E. E. B.....	50	Montville. Sylvester Jones.....	2 00
Boxford. Mrs. Elizabeth Sayward, for <i>Ind. Sch., Talladega C.</i> .....	10 00	Newbury. First Ch. and Soc. \$8.50; E. G. P. 50c.....	9 00
Brockton. Joseph Hewitt \$5.—Mrs. B. Sanford \$2, for a <i>Student, Fisk U.</i> .....	7 00	Newburyport. Mrs. J. P. Cleaveland, a hhd. of C., for <i>Ind. Sch., Talladega C.</i> —S. N. B. 50c.....	50
Brookline. Harvard Ch. and Soc.....	79 19	Newton. Freedman's Aid Sew. Cir., by Ellen D. Jackson, \$70, for <i>Student Aid, Talladega C.</i> —E. D. J. 50c.....	70 50
Campello. Cong. Sab. Sch.....	30 17	North Adams. Cong. Ch. and Soc.....	32 15
Cambridgeport. Geo. F. Kendall \$5; G. B. C. 50c.; A. A. P. 50c.....	6 00	North Amherst. H. S. \$1; W. L. R. 50c.....	1 50
Charlestown. Winthrop Ch. and Soc.....	74 21	North Cambridge. <i>For Postage.</i> .....	10
Chelsea. Friends 2 bbls. of C; Mrs. P. N. P. 50c.....	50	Northborough. Cong. Ch. and Soc. \$23.09; Mrs. A. E. D. F. 50c.....	23 59
Chesterfield. Cong. Ch. and Soc.....	6 00	North Hadley. Mrs. E. B.....	1 00
Chicopee. Third Ch. \$39.20; Second Ch. 15c.....	39 35	North Leominster. Cong. Ch. and Soc.....	13 16
Dalton. Mrs. Z. M. Crane.....	100 00	North Woburn. Cong. Ch. and Soc.....	15 64
Danvers. C. W. L.....	50	Norton. Mrs. E. B. Wheaton.....	5 00
East Braintree. Miss R. A. F.....	50	Oxford. First Cong. Ch. and Soc. \$35; and Sab. Sch. \$15.67.....	50 67
East Hampton. Payson Sab. Sch. \$100; First Ch. and Sab. Sch. by W. H. Wright \$37.50	137 50	Peabody. T. S.....	50
East Somerville. E. Stone \$200; Franklin St. Ch. and Soc. \$75.15.....	275 15	Phillipston. Cong. Ch. and Soc.....	19 10
East Weymouth. Cong. Sab. Sch.....	10 00	Pittsfield. Asaph D. Foot.....	20 00
Framingham. Plymouth Ch. and Soc. (ad'l) \$26.54; Young People's Miss. Circle \$20.05 and 2 bbls of C.; Mrs. S. N. Briggs \$10, Mrs. Maria Fay \$5.....	61 59	Reading. Amos Temple.....	100 00
Freetown. Cong. Ch. and Soc. \$13.45; "A Friend" \$10.....	23 45	Rochdale. S. P. \$1; Mrs. R. W. 25c.....	1 25
Gardner. Cong. Ch. and Soc. (of which \$8 for <i>Female Missionary, Chattanooga, Tenn.</i> ).....	76 72	Salem. J. H. T.....	60
Granby. Mrs. John Church's S. S. Class \$18, and Mrs. R. H. Davis' Class \$12, for <i>Cal. Chinese M.</i> , and to const. Rev. R. HENRY DAVIS, L. M.—Cong. Sab. Sch. \$10.43.....	40 43	Sandwich. Mrs. E. W. Wells \$5; H. H. Nye \$2.....	7 00
Great Barrington. Mrs. L. M. Chapin.....	5 00	Scotland. Rev. Isaac Dunham.....	10 00
Greenfield. Mrs. R. C. H.....	50	Southampton. Mrs. J. B. L.....	50
Gilbertville. Cong. Sab. Sch.....	26 80	South Abington. Freedman's Aid Soc. 2 bbls. of C., for <i>Tougaloo U.</i> —N. N. 50c.....	50
Gloucester. Evan. Ch. and Soc.....	102 25	South Attleborough. Mrs. Harriet L. Draper, bbl. of C.....	77 36
Grafton. A. W.....	25	South Boston. Phillip's Ch.....	48 07
Grantville. Cong. Ch. and Soc.....	91 26	South Weymouth. Second Ch. and Soc.....	5 00
Greenwich. Cong. Sab. Sch.....	12 00	South Wilbraham. Cong. Ch. and Soc.....	5 00
Groton. Elizabeth Farnsworth \$20; Union Ch. and Soc. \$8.13.....	28 13	Springfield. Memorial Ch. \$74.29; First Ch. \$62.56; Mrs. J. D. L. \$1.....	137 85
Hadley. First Cong. Ch. and Soc. (of which \$1 for <i>C. M. Building in Cal.</i> ).....	11 70	Sterling. Evan. Cong. Ch. and Soc.....	40 00
Hanover Centre. Mary A. Smith.....	4 00	Stoneham. Cong. Ch. and Soc. \$19.50; Mrs. A. H. \$1.....	20 50
Haverhill. North Cong. Ch. and Soc. \$123.65; Mrs. S. C. 50c.; C. C. 50c.....	124 65	Stoughton. Mrs. B. E. Capen.....	2 00
Hingham. Cong. Ch. and Soc.....	5 50	Sutton. J. W. M.....	50
Holbrook. Mrs. C. S. Holbrook and daughter, bbl. of C.....	1 00	Taunton. R. Luscombe.....	2 00
Hollister. A. W. F. M.....	15 00	Topsfield. Mrs. R. C. Towne and Friends, bbl. of C.....	2 00
Holyoke. Second Ch.....	27	Uxbridge. Willard Judson.....	20 00
Hopkinton. D. S.....	10 00	West Andover. Sab. Sch.....	50
Hubbardston. Sarah M. Ware.....	10 00	Westborough. Rev. J. W. B.....	50
Hyde Park. Mrs. C. L. Foote and Charles P. Foote \$5 ea.....	10 00	West Boylston. C. T. W.....	50
Ipswich. South Ch. and Soc. \$26; Ladies' Prayer Meeting \$5; Lincoln Ch. and Soc. \$5.....	36 00	Westfield. Mrs. C. A. J.....	1 00
		West Foxborough. J. M. P.....	50
		West Medford. Cong. Ch. and Soc. \$15; "A Friend" \$2.....	17 00
		West Medway. Cong. Sab. Sch.....	23 96
		West Newbury. Cong. Ch. and Soc. \$6.85; J. C. Carr \$2.....	8 85
		West Newton. ESTATE of Hadassah Stevens (\$200 of which for <i>Trinity Sch., Athens, Ala.</i> ).....	800 00
		West Stockbridge Village. Cong. Ch. and Soc.....	11 38
		Weymouth. ESTATE of Abby C. Pratt.....	582 30
		Wheatey. Cong. Ch. and Soc.....	2 66
		Whitinsville. Executors, ESTATE E. W. Fletcher.....	200 00
		Whitinsville. Cong. Sab. Sch. \$37; Cong. Ch. (ad'l) \$5; Rev. J. R. Thurston \$80; S. A. D. 50c.....	72 50
		Williamstown. Miss Emily Beckwith.....	10 00
		Winchendon. First Cong. Sab. Sch. \$12.09; "A Friend" \$10.....	22 09
		Woburn. Cong. Ch. and Soc.....	138 50



Worcester. Union Sab. Sch. \$100; Plymouth Ch., S. A. Pratt \$25; M. W. 50c.; Ladies' Benev. Soc. of Plymouth Ch., by Mrs. C. M. Draper, Sec., 2 bbls. of C.	125 50
Worthington. Mrs. M. S. Randall.	2 00

## RHODE ISLAND, \$79.82.

Bristol. Mrs. R. R.	1 00
Newport. D. B. F.	50
Peace Dale. Cong. Ch.	20 00
Providence. Beneficent Cong. Ch. \$49.82; Elmwood Cong. Ch. and Soc. \$7.50; M. E. L. 50c.; L. M. W. 50c.	58 32

## CONNECTICUT, \$3,332.95.

Ansonia. "M. R. B."	1 00
Cheshire. "A Friend"	39 00
Colchester. Mrs. M. J. G.	50
Collinsville. "Friends" \$100, for Ag. Dept., Talladega C.; Mrs. N. A. Bently \$5, for Ind. Sch., Talladega C.	105 00
Cornwall. Miss H. D. C.	60
Cornwall Bridge. Geo. H. Swift.	10 00
Bantam Falls. Eliada Kilbourn.	5 00
Bethlehem. H. B.	1 00
Black Rock. Cong. Ch.	9 85
Bloomfield. Cong. Ch.	18 00
Bridgeport. Second Cong. Ch. \$76.70; J. G. D. \$1; V. C. and J. B. \$1.	78 70
Bristol. Cong. Ch. \$169.77, to const. FRANCIS O. LEWIS, ELLEN S. COOK, MRS. N. L. BREWSTER, MRS. S. P. NEWELL and MRS. FRANK ATWOOD, L. M's.—Ladies' Home Miss. Ass'n \$75, for Ind. Sch., Talladega C.	244 77
Burnside. Miss E. S.	1 00
Danbury. E. B.	50
Eastford. Cong. Ch.	7 64
East Hartford. Cong. Ch.	60 00
East Hampton. "Young People" \$100, for Ag. Dept., Talladega C.; Talladega Miss. Soc. \$12, for Ind. Sch., Talladega C.	112 00
Farmington. Cong. Ch.	158 43
Glastonbury. Sab. Sch. of First Cong. Ch. \$200; G. M. J. 60c.	200 60
Greenwich. Geo. A. Palmer \$30; Israel Peck \$5.50	35 50
Groton. Cong. Ch.	7 20
Hartford. Pearl St. Cong. Ch. \$153.56; Mrs. Mary C. Bemis \$30.—Mrs. F. P. H. Wood and Mrs. Geo. C. Perkins \$20, for Ind. Sch., Talladega C.; Miss L. A. Bigelow \$3, for Ind. Sch. Talladega C. (freight).—Mrs. John Olmsted \$2.50; Mrs. J. O. \$1.	210 06
Hebron. L. W. R.	50
Litchfield. "L. M."	3 00
Madison. Cong. Ch. and Soc.	3 25
Middletown. A. Doolittle \$5; H. E. S. \$1.	6 00
Milton. Mrs. Nelson T. Gorham	2 50
Millington. Cong. Ch.	2 25
Mt. Carmel. "A Friend"	30 00
Montville. First Cong. Ch.	4 00
New Britain. Fred. G. Mead \$70, for Theo. Scholarship, Straight U.—South Cong. Ch. \$44.43; Mrs. Wm. H. Smith \$30, to const. Miss JULIA ANN KELSEY, L. M.—Mrs. Horace Wells \$20, and Levi S. Wells \$10, for Scholarships, Straight U.—"Member South Cong. Ch." \$10; Mrs. A. A. 51c.	184 94
New Haven. Mrs. Julia A. Dickerman \$101; College St. Ch. \$40; Taylor Ch. \$6; Henry Johnson \$5; S. S. T. and Mrs. E. \$1; C. A. S. \$1; J. M. 50c.; A. L. 51c.	155 01
New London. Second Cong. Ch. \$566.80; M. G. B. 50c.; "Martha and Mary," box of books.	567 30
North Greenwich. Cong. Ch. and Soc.	15 31
North Lyme. H. M.	50
Norwalk. Ladies' Benev. Ass'n of First Cong. Ch. \$25; Mrs. Wm. B. St. John \$3.	28 00
Norwich. Buckingham Sab. Sch.	25 00
Old Lyme. "Three Friends"	13 00
Stanwich. William Brush	100 50
Stonington. R. Town.	2 00
South Killingly. Cong. Ch.	5 00
Rocky Hill. Rev. Geo. Tillotson, for Ind. Sch., Talladega C.	13 50
Roxbury. Cong. Ch. and Soc.	24 60

Terryville. Dea. R. D. H. Allen \$100; Cong. Ch. Sab. Sch. \$70, for Ag. Dept., Talladega C.	170 00
Thompsonville. D. P.	1 00
Unionville. Cong. Ch. \$30; Rev. J. A. Smith \$25; Dr. C. L. Beach \$10; for Ag. Dept. Talladega C.—Edward Lyman \$5.	70 00
Wapping. Cong. Sab. Sch., for Student Aid, Talladega C.	32 00
Washington. "A few Friends" \$9, by H. S. Nettleton; F. A. F. \$1.	10 00
Waterbury. First Cong. Ch. \$150; "A Friend" \$100.	250 00
Watertown. Cong. Sab. Sch., to const. CHARLES A. BALDWIN and ARTHUR E. FREEMAN, L. M's.	60 00
Weatogue. T. J. W.	1 00
West Haven. Cong. Ch. \$19.13; Mrs. E. C. Kimball \$5.	24 13
West Meriden. E. K. Breckenbridge.	10 00
West Winsted. Second Cong. S. S., R. E. Holmes' Class.	4 81
Winsted. Second Cong. Sab. Sch. \$100; C. J. Camp \$50; J. T. Rockwell \$20; Henry Gray \$20, for Ag. Dept. Talladega C.	190 00
Woodbury. First Cong. Ch. \$11.50; C. I. Miner \$5.	16 50
Yalesville. M. E. B.	1 00

## NEW YORK, \$794.92.

Albany. First Cong. Ch.	75 00
Batavia. Mrs. Anna V. S. Fisher.	20 00
Berkshire. Bequest of Mary H. Allen, to const. LUCY E. ALLEN, L. M., by James Allen.	30 00
Binghamton. Mrs. Harriet Halbert.	5 00
Black Creek. J. S. and M. T. \$1 ea.	2 00
Brooklyn. Miss M. E. Horton \$3; Mrs. Rev. George Hollis \$2.	5 00
Canastota. Mr. and Mrs. R. H. Childs.	5 00
Chestertown. R. C. C.	1 00
Cohoes. Mrs. I. Terry.	5 00
Coxsackie. Rev. M. Lusk.	3 00
Deansville. "L."	5 00
Dryden. S. O. C.	50
Dutchess Co. "A Friend," for Mobile, Ala.	75 00
East Otto. Mrs. D. T.	35
Fulton. J. C. Galispie, Almon Bristol and T. W. Chesebro \$5 ea.; Dea. S. 60c.	15 50
Gouverneur. B. R. S. and E. R. B.	1 00
Greenport. O. H.	50
Homer. B. W. Payne and wife, to const. DEA. EBENEZER BANNEY, L. M.	30 00
Hudson. Mrs. D. A. Jones \$10; A. S. P. 50c.	10 50
Klanton. Mrs. E. C. Hall's Young Ladies' Bible Class.	8 00
Kinderhook. W. I.	75
Lebanon. Thomas Hitchcock, Marvin Day and Alfred Seymour \$5 ea.; J. H. W. \$1.	16 00
Lockport. Cong. Ch. \$32.57; Cong. Sab. Sch. \$30, to const. MISS FANNIE HAMILTON, L. M.	62 57
Moir. Mrs. A. Dickinson.	1 25
Morrisville. A. B. DeForest.	50 00
Mount Sinai. Cong. Ch. and Soc.	10 67
Newark Valley. Cong. Ch.	19 09
New York. Mrs. Hannah Ireland \$15—"A Friend" \$10.50.—Wm. H. Ferrier \$5, for Ind. Sch., Talladega C.—L. W. S. 35c.	30 85
North Walton. Cong. Ch. Sab. Sch. \$8.09; Missionary Soc. \$13.42.	27 51
Orient. Miss K. M. W.	75
Penn Yan. W. W. Taylor \$5; W. T. \$1.	6 00
Perry Centre. Ladies' Benev. Soc., by Belle J. Sheldon, Sec.	15 50
Perrysburgh. Rev. Wm. Hall.	18 00
Pharsalia. "A few Friends," by Rev. J. Clements.	2 00
Phoenix. Rev. H. P. Bake and family.	5 00
Rochester. Mrs. A. E. Albright \$5; A. H. 55c.	5 55
Sag Harbor. Mrs. A. E. W.	50
Sidney Plains. Rev. S. Johnson, bal. to const. HON. O. C. WYMAN, L. M.	2
Smyrna. Sab. Sch. Missionary Soc. of Cong. Ch.	20 00
Sodus. D. T.	1 00



Spencerport. First Cong. Ch. Sab. Sch. ....	18 25	Savannah. W. K. ....	1 00
Syracuse. Rev. J. C. H. ....	50	Saybrook. Cong. Ch. and Soc. ....	13 00
Tarrytown. "A Friend" ....	70 00	Springfield. Children's Mission Circle \$17, for Student Aid, Tougaloo U.—First Cong. Ch. and Soc. \$11.28 (\$5 of which for Mendi M.) ....	28 28
Tompkinsville. Mrs. M. S. ....	1 00	Stebenville. "Friends" ....	35 00
Troy. M. and M. F. C. ....	50	Sullivan. Cong. Ch. ....	10 00
Volney. First Cong. Ch. \$1.60, and Sab. Sch. \$6.18. ....	7 78	Toledo. Mrs. P. G. H. ....	50
Walton. First Cong. Ch. \$62.05.—Chas. S. Fitch \$5, for Mendi M. ....	67 05	Twinsburgh. Cong. Sab. Sch. \$4.75; J. R. Parmele \$2. ....	6 75
Warsaw. Cong. Ch. ....	20 70	West Andover. Mrs. M. S. B. ....	1 00
West Bloomfield. Cong. Ch. ....	5 00	Wellington. N. D. B. 50c.; C. F. 50c. ....	1 00
West Camden. Mrs. A. L. C. ....	1 00	Xenia. W. S. S. ....	50
West Farms. J. A. ....	50		
Westford. Mrs. G. R. ....	1 00		
West Greece. S. B. B. ....	50		
Westmoreland. First Cong. Sab. Sch. ....	3 30		
Whitestown. James Symonds. ....	5 00		

## NEW JERSEY, \$52.25.

Bound Brook. Ladies' Soc. of Cong. Ch., for freight. ....	2 75
Irrvington. Mrs. W. H. C. ....	1 00
Morristown. Individuals. ....	1 00
Newark. Belleville Ave. Cong. Ch. (100 sub- scribers for Mag.) \$30; Robert D. Weeks \$6; David Owen \$1, and bundle Song Rolls. ....	37 00
Newfield. Rev. C. Willey. ....	10 00
Paterson. Mrs. W. F. ....	50
Raritan. Miss S. Provost, package of Papers. ....	

## PENNSYLVANIA, \$668.75.

Centre Road Station. J. A. Scovill. ....	5 00
Cherry Ridge. M. D. ....	1 00
New Athens. A. B. McC. ....	1 00
Philadelphia. Benjamin Coates. ....	500 00
Philadelphia. Rev. Geo. Morris \$100, for a Teacher.—W. P. F., \$1.00; Miss M. E. M., 50c.; Rev. H. L. P. 50c. ....	102 00
Pittsburgh. Third Presb. Ch. for Student Aid, Talladega C. ....	15 00
Pittston. Meth. Prot. Ch. ....	3 65
Riceville. Cong. Ch. ....	2 85
Washington. Dr. F. Julius Le Moyne, for Le Moyne Sch. ....	38 25

## OHIO, \$427.06.

Alliance. Welsh Cong. Ch. ....	3 55
Andover. O. B. Case. ....	6 00
Ashland. John Thompson. ....	2 28
Brighton. Mrs. L. A. Strong. ....	2 00
Cleveland. Miss M. J. Weaver. ....	5 00
Cuyahoga Falls. Cong. Ch. ....	2 50
Delta. Mrs. M. B. Tanner. ....	2 00
Dover. Second Cong. Ch. ....	15 00
Freedom. Cong. Ch. ....	6 65
Four Corners. Cong. Ch. and Soc. ....	6 30
Hudson. D. Trowbridge. ....	3 00
Germano. J. P. ....	50
Granville. G. P. Bancroft. ....	2 00
Kingsville. Myron Whiting \$12.50; Rev. Mr. Cummings \$10; Mrs. Sarah Cum- mings \$2.50, for Ag. Dept., Talladega C. ....	25 00
Lenox. A. J. Holman. ....	5 00
Marietta. Mrs. E. W. Burgess. ....	5 00
Medina. Ladies' Benev. Soc., for Ind. Sch., Talladega C. ....	10 00
Morgan. L. C. ....	50
Moss Run. M. B. F. ....	50
Nelson. Mrs. M. A. Fuller. ....	3 00
North Bloomfield. "Friends," for Ag. Dept., Talladega C. ....	62 37
Norwalk. A. N. ....	1 00
Oberlin. Second Cong. Ch. \$25.45.—Mrs. Jane Miller \$10, for Ag. Dept., Talladega C.—Mrs. J. S. B. 25c. ....	35 70
Painesville. Cong. Ch. \$36.43 (\$2 of which from Mrs. Morley, for Straight U.).—R. and R. C. Marshall \$15; E. Ames \$5.—D. E. Gove \$1.50, for Talladega C. ....	57 93
Peru. "Friends," for Ag. Dept., Talladega C. ....	46 50
Radnor. Edward D. Jones. ....	5 00
Ravenna. Ira B. Cutts \$5; S. H. \$1. ....	6 00
Ripley. Mrs. Mary Tweed. ....	2 50
Ruggles. Mrs. S. T. ....	25
St. Clairsville. Wm. Lee, Sr. ....	5 00
Salem. A. W. A. ....	1 00
Sandusky. H. C. ....	1 00

Dublin. H. M. ....	50
Madison. G. W. Southwick. ....	5 00
Newville. A. D. ....	1 00

## INDIANA, \$6.50.

## ILLINOIS, \$1,004.91.

Chicago. New Eng. Ch. Sab. Sch. \$69.86, for a Student, Fisk U.—N. E. Ch. M. C. Coll. \$11.72; Union Park Cong. Ch. \$31.49; Mrs. Wm. Balthir \$1.50; W. S. 50c. ....	114 57
Collinsville. J. F. Wadsworth and wife. ....	10 00
Crete. Sab. Sch., for freight. ....	2 10
Elgin. First Cong. Ch. \$14.20; Mrs. G. B. \$1 Galesburg. First Ch. of Christ. ....	15 20
Galena. Miss Anna Bran. ....	58 50
Geneseo. Mr. and Mrs. C. Perry. ....	2 00
Greenview. H. W. W. ....	20 00
Hamlet. L. C. ....	50
Kewanee. Cong. Ch. \$51; Mrs. I. A. T. 60c.; C. L. C. 50c. ....	1 00
Macomb. Rev. G. H. S. ....	52 10
Millington. Mrs. D. W. Jackson \$1.50; Mrs. C. I. O. V. \$1. ....	1 00
New Windsor. Cong. Ch. ....	2 50
Oak Park. Cong. Ch. ....	15 00
Onargo. Mrs. L. C. Foster. ....	16 70
Payson. Cong. Sab. Sch., for a Student. ....	100 00
Quincy. First Cong. Ch. ....	20 00
Rockelle. Mrs. A. C. F. ....	37 45
Rockford. First Cong. Ch., for Student Aid, Talladega C. ....	1 00
Saint Charles. W. B. Lloyd. ....	25 00
Seward. First Cong. Ch. ....	5 00
Tonica. V. G. Lutz \$5; W. B. 50c. ....	24 02
Waukegan. First Cong. Ch. ....	5 50
Wheaton. "Friends" ....	2 37
"Friends" ....	23 40
	450 00

## MICHIGAN, \$135.38.

Adair. Henry Topping. ....	5 00
Alamo. J. H. ....	1 00
Benzonia. "A Friend" ....	5 00
Birmingham. Rev. J. McC. ....	50
Columbus. Cong. Ch. ....	10 00
Detroit. "F. M. S." 60c.; S. Z. 50c.; Mrs. H. A. 50c. ....	1 60
East Saginaw. Mrs. Mary W. Wilder. ....	4 00
Grand Blanc. Cong. Ch. (with \$13 ack. in Dec. receipts), for Student Aid, Fisk U. ....	20 00
Grand Rapids. Rev. Geo. A. Pollard. ....	2 00
Grass Lake. Joseph Swift \$15.50; W. G. R. 25c. ....	15 75
Hersey. Cong. Ch. ....	7 57
Lansing. R. B. ....	50
Newaygo. Rev. J. N. Hicks. ....	5 00
Oakwood. Cong. Ch. ....	6 05
Olivet. Y. M. C. A. of Cong. Ch. \$12.41; P. A Stone \$5. ....	17 41
Poit Huron. Individuals. ....	1 00
St. Johns. A. J. B. ....	50
St. Joseph. J. S. ....	50
Richmond. Cong. Ch. ....	5 00
Romeo. Miss T. L. C. ....	50
Union City. Andrew Lucas and family. ....	5 00
Vermontville. Mrs. C. M. S. ....	1 00
White Lake. Mr. and Mrs. Robert Garner \$20; Mrs. W. G. 50c. ....	20 50

## WISCONSIN, \$201.37.

Beloit. Second Cong. Ch. \$28.35.—Second Cong. Sab. Sch. \$12.01, for a Student, Fisk U.—W. P. 50c. ....	40 86
Fort Atkinson. Mrs. Caroline Smith. ....	5 00



Geneva Lake. Presb. Ch.....	20 00
Oshkosh. H. S. M.....	50
Madison. Cong. Sab. Sch., for a Student...	25 00
Menasha. "A Friend" \$15; Cong. Ch.	
\$12.31.....	27 31
Milton. Cong. Ch.....	7 67
Milwaukee. Plymouth Ch.....	28 03
Raymond. T. Sands \$5; C. S. Davis \$1....	6 00
Ripon. Rev. H. W. O.....	50
Sheboygan. Mrs. L. H. Chase.....	10 50
Union Grove. Dr. A.....	1 00
Waukesha. Cong. Ch. \$24; V. Tichenor \$5.	29 00

## IOWA, \$67.81.

Burlington. Mrs. Hannah Everall.....	5 00
Carroll. Rev. G. W. P.....	50
Chester. Ladies' Missionary Soc., bbl. of C.	
and \$2, for freight.....	2 00
Clay. Cong. Ch.....	5 50
Cresco. Cong. Ch.....	6 40
Eldora. "Busy Bees" Cong. Sab. Sch. \$10;	
Woman's Cent. Soc. \$4.85.....	14 85
Kellogg. Cong. Ch.....	7 00
Lyons. "E. L. H.".....	2 00
Muscataine. E. W.....	50
Monroe. Cong. Ch.....	3 56
Seneca. Rev. O. Littlefield and wife.....	7 00
Sherrills' Mount. Rev. J. R.....	50
Sioux City. Wm. K. Smith.....	3 00
Waltham. Wm. Mason.....	10 00

## KANSAS, \$47.38.

Albany. C. B. S.....	50
Atchison. Cong. Ch. \$16.08.—Cong. Sab. Sch.	18 00
Burlingame. M. S. L.....	25
Manhattan. Cong. Ch. \$16.43; Cong. Sab.	
Sch. (Missionary Gardens) \$7.88; Rev.	
Roswell Parker \$2.00.....	26 31
Reno Centre. Cong. Ch.....	2 32

## MINNESOTA, \$113.46.

Austin. Cong. Ch. \$16.08.—Cong. Sab. Sch.	
\$8.55, for a Student.....	24 63
Faribault. Cong. Ch.....	19 60
Hamilton. Cong. Ch.....	10 00
Minneapolis. Plymouth Ch.....	28 33
Northfield. Cong. Sab. Sch. \$10, for Student	
Aid, Talladega C.—First Cong. Ch. \$8.90.	18 90
Spring Valley. Cong. Ch.....	12 00

## NEBRASKA, \$8.50

Fontanelle. By Rev. R. Gaylord.....	5 00
Wayland. Miss S. P. Locke.....	3 50

## CALIFORNIA, \$25.

San Francisco. Mrs. N. Gray.....	25 00
----------------------------------	-------

## OREGON, \$17.10.

Forest Grove. Cong. Ch.....	7 50
The Dalles. Cong. Ch.....	9 60

## MARYLAND, \$20.50.

Baltimore. W. K. Karson \$10; R. K. H. 50c.	10 50
Federalsburgh. Sarah A. Beals.....	10 00

## TENNESSEE, \$412.60.

Chattanooga. Rent \$112; Cong. Ch. \$29....	141 00
Memphis. Le Moyne Sch.....	101 85
Nashville. Fisk University.....	169 65

## NORTH CAROLINA, \$212.14.

Raleigh. Public Fund \$76.18; Washington	
Sch. \$20.38; Cong. Ch. \$2.50.....	99 06
Wilmington. Normal Sch. \$106.75; Cong.	
Ch. \$6.33.....	113 08

## SOUTH CAROLINA, \$186.50.

Charleston. Avery Inst.....	186 50
-----------------------------	--------

## ALABAMA, \$305.05.

Athens. Trinity Sch.....	68 50
Huntsville. Mr. J. H. C.....	50
Mobile. Emerson Inst.....	155 50
Selma. Cong. Ch. \$7.75; First Cong. Ch.	
\$6.....	13 75
Talladega. Talladega College.....	66 80

## GEORGIA, \$107.37.

Macon. Lewis High Sch.....	23 50
Savannah. Beach Inst.....	83 87

## LOUISIANA, \$107.25.

New Orleans. Straight University.....	107 25
---------------------------------------	--------

## MISSISSIPPI, \$1,067.00.

Tougaloo. Public Fund.....	988 00
Tougaloo. Tougaloo University.....	79 00

## MISSOURI, \$5.00.

Saint Louis. Mrs. P. Chapman.....	5 00
-----------------------------------	------

## INCOME FUND, \$197.32.

Graves Library, Atlanta University.....	150 00
Avery Fund, for Mendi Mission.....	47 32

## SCOTLAND, \$100.00.

Kilmarnock. John Stewart, for a Teacher..	100 00
---	--------

## CANADA, \$4.04.

Paris. Mrs. N. Hamilton.....	4 04
------------------------------	------

Total.....\$16,751.93

Total to Dec. 31st, 1877.....	\$42,305.54
Of which for Debt.....	1,693.02

Total, excluding amount for Debt..... 40,612.52

Total from Oct. 1st to Jan. 31st.....\$57,364.45

H. W. HUBBARD,

Ass't Treas.

## RECEIVED FOR DEBT.

Wentworth, N. H. Ephraim Cook.....	5 00
Andover, Mass. John Smith.....	500 00
Springfield, Mass. "H. M.".....	500 00
Mass. "A Worshipper at Indian	
Orchard".....	500 00
Oxford, Mass. "S. C. P.".....	100 00
Newburyport, Mass. "A Friend".....	5 00
Hartford, Conn. Erastus Collins.....	200 00
Stanwich, Conn. Wm. Brush.....	100 00
Guilford, Conn. Mrs. Mary G. Chittenden.	20 00
Chattanooga, Tenn. Band of Hope, No. 1.	30 00
Nashville, Tenn. Teachers, Workers and	
Students of Fisk University (ad'l).....	8 00
Charleston, S. C. Avery Inst, Proceeds of	
Concert.....	38 60
Orangeburg S. C. Ladies' Miss. Assn'n of	
Cong. Ch.....	1 00
Florence, Ala. Cong. Ch.....	5 00
Savannah, Ga. First Cong. Ch.....	10 31
Louisville, Ga. First Cong. Ch.....	40

\$2,023 31

Previously acknowledged, Oct. 1st to Dec. 31st..... 1,693 02

Total to Jan'y 31st.....\$3,716 33

## FOR TILLOTSON C. AND N. INST., AUSTIN, TEXAS.

Exeter, N. H. Mrs. F. F. Olden.....	\$100 00
East Hampton, Mass. Mrs. Emily G. Wil-	
liston.....	100 00
Middletown, Conn. Mrs. Anna H. Phillips.	22 00
Total.....	\$222 00

## BUILDING FUND.

Kewanee, Ill. "A Friend," for Emerson	
Inst., Mobile, Ala.....	108 00
Talladega, Ala. Rev. E. P. Lord.....	10 00
Total.....	\$118 00

## GREAT BRITAIN.

London, Eng. Freedmen's Missions Aid	
Soc. £290.....	\$1,422 45

# The American Missionary Association.

## AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

## STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 11; Ky., 5; Tenn., 4; Ala., 12; La., 12; Miss., 1; Kansas, 2; Texas, 4. *Africa*, 1. *Among the Indians*, 2. Total, 62.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH. *Chartered*: Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8; *Graded or Normal Schools*: at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala; Memphis, Tenn.; 11; *Other Schools*, 7. Total, 26.

TEACHERS, MISSIONARIES AND ASSISTANTS—Among the Freedmen, 209; among the Chinese, 17; among the Indians, 16; in foreign lands, 10. Total, 252. STUDENTS—In Theology, 74; Law, 8; in College Course, 79; in other studies, 5,243. Total, 5,404. Scholars taught by former pupils of our schools, estimated at 100,000. INDIANS under the care of the Association, 13,000.

## WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK.....H. W. Hubbard, Esq., 56 Reade Street.

BOSTON.....Rev. C. L. Woodworth, Room 21, Congregational House

CHICAGO.....Rev. Jas. Powell, 112 West Washington St.

## MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

## FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.